

T H E
Riches of God's Free Grace,
Displayed in the
LIFE AND CONVERSION
O F
Cornelius Cayley,

Clerk in the late PRINCESS-DOWAGER of
WALES's Treasury,

TO THE FAITH OF
JESUS CHRIST, his LORD and GOD.

Being a FAITHFUL ACCOUNT of the LORD's remarkable Dealings with him from seven Years of Age; the Trials and Temptations he met with in a Course of several Years. As also how he was called to preach the glorious Gospel of JESUS CHRIST; and what he hath met with particular in the Exercise thereof, in many Parts of ENGLAND and WALES.

The T H I R D E D I T I O N,
With some INTERESTING ENLARGEMENTS.

" For thus saith the LORD GOD, Behold I, even I, will both
" search my Sheep and seek them out, as a Shepherd seeketh
" out his Flock, in the Day that he is among his Sheep that
" are scattered; so will I seek out my Sheep, and will deliver
" them out of all Places where they have been scattered in the
" dark and cloudy Day." Ezek. xxxiv. 11, 12.

" My Sheep hear my Voice, and I know them, and they follow
" me; and I give unto them Eternal Life, and they shall
" never perish, neither shall any pluck them out of my Hand."
John x. 27, 28.

" The LORD is my Shepherd, I shall not want." Ps. xxiii. 1.

LEEDS: Printed by J. BOWLING, and sold by him
and all Booksellers. M.DCC.LXXVIII.

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W. Musgrave.



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T O
THE HONOUR AND GLORY
O F
HIS INCARNATE GOD
AND SAVIOUR,
CORNELIUS CAYLEY,
THE UNWORTHIEST OF ALL
HIS RANSOMED FLOCK,
HUMBLY BEGS LEAVE TO
DEDICATE THIS SMALL
TRIBUTE OF HIS PRAISE,
AND LABOUR OF LOVE.

O Thou most gracious and merciful Je-
sus, who didst leave Thy heavenly
Glory, to seek and to save that which was
lost; and didst take pity on me Thy poor lost
sheep, and didst die for my sins, and wash
A 2 them

iv DEDICATION.

them away in Thy most precious blood :
I, Thy unworthy Child, pray and beseech
Thee to take this imperfect Publication
of Thy Grace and Love to me into Thy
mighty Protection ; and by the anointing
of Thy Spirit, grant it may comfort and
establish all Thy beloved Members in Thy
Faith and Love. Be pleased, O Lord, to
accept this small Mite, and sanctify it to
the Nourishment of Thy Lambs, to the
building up of Thy Sheep, and to the
opening of the Eyes of the Blind, that
they may see Thy great Salvation.

O Thou, who was once dead, but art
now alive, and liveth for evermore, I
beseech Thee, by Thy kind Providence,
to send this my Confession of Thy Mercy,
unto Thy poor weary heavy-laden Chil-
dren, that wander to and fro in this Thy
own created World ; and through Thy
Almighty Power grant, it may unloose
their Chains, and put a Psalm of Praise
into their Mouths, and turn their Mourn-
ing into Joy. Vouchsafe, O Lord, to
hear the Request of Thy unworthy Ser-
vant ! who now doth, and through Thy
Grace will acknowledge, that whatever
Blessing any of Thy Creatures may reap
from this Account of Thy Mercy to me,
that

DEDICATION. v

that Thou alone art worthy of the Glory and Praise; Thou, who art The Great Treasury of all Wisdom and Knowledge, The Mighty God, The Everlasting Father, and The Prince of Peace; To whose Protection I fly, beseeching Thee to take me, and all Thy poor Disciples, who yet travail in the Kingdom of Thy Cross, into Thy Almighty Care; and grant we may live in Thee, and die in Thee, and rise again in Thee, and eternally behold Thy Glory, and be conformed to Thy most blessed and perfect Image.

And now, O most gracious Lamb, I do acknowledge Thee to be my only Saviour and Redeemer; and that nothing but Thy Blood and Merits, (which Thou was pleased to put on me when dead in Sin) could have washed and clothed my naked Soul. Therefore with Angels and Archangels, and all the Glorified above, will I gladly join to acknowledge, that Thou art worthy to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Blessing; and may every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are under the Sea, and all that is in them, say, AMEN: — HALLELUJAH.

A NEEDFUL PREFACE.

To the Reader.

WHOSOEVER thou art that hast this book put into thy hands by the Providence of Almighty God, I would address a few words unto thee, before thou proceedest in the reading thereof.

I. In the first place, I would desire thee to pause a moment, and to examine seriously, with what view thou fittest down to read this book. Is it with a desire to search after truth, that thy soul may be edified? or is it only a vain curiosity, just to please thy carnal fancy or imagination? or with a heart already prejudiced, and prepared to censure and condemn? Take heed, whosoever thou art, of jesting, or trifling with spiritual matters, lest thou art found sitting in the seat of the scornful, and a resister of the Holy Ghost; for in so doing, though thou canst not hurt the truth, nor him who now addresseth thee, yet thy own soul

THE PREFACE. vii

soul may be greatly damaged, by such a dangerous levity. Examine therefore thy views in reading, and proceed no further, unless thou art disposed to do it with a meek unprejudiced mind, seeking spiritual profit; then mayest thou hope to gain advantage to thy soul, and that thy reading will not be in vain.

II. Secondly, I would caution thee not to expect here the wisdom or fashion of this world, which is foolishness with God; but be content to find a plain, simple and true narration of the Mercy of God in Christ Jesus towards one, who was dead in trespasses and sins, but now quickened and made alive in the Son of God. Therefore lift up thy heart unto the Fountain of Wisdom, that thou mayest be disposed to receive whatever spiritual truths are here contained, lest the things of the spirit appear foolishness unto thee; for remember what the great Apostle of the Gentiles saith, "That the natural man receiveth not the things of the spirit, for they are foolishness unto him." Therefore take heed of judging by a natural or carnal spirit, for "the things of the spirit are only spiritually discerned." I can assure thee I did not sit down to undertake this work without supplicating the divine assistance of God's holy spirit to give me wisdom to write. Therefore I advise thee, to ask the same assistance from God, to enable thee to read with meekness and spiritual understanding, so shall God be glorified, and thy own Soul edified in Divine Truth.

III.

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III. Thirdly, If thou art one, who hast received the Spirit of Christ in believing, I am persuaded thou wilt find many things in this book answering to thy own heart's experience, as face answereth to face in a glass: for all that are taught of God, are convinced of SIN, of RIGHTEOUSNESS, and of JUDGMENT, though in different degrees; for Wisdom is justified of all her children. And if thou art spiritual, take heed of limiting the Holy One of Israel in his dealings with any of his children. Make not thy spark of knowledge the standard of all truth, but remember, while in the body, we see but in part, and know but in part: for which reason beware of all hasty and rash judgment. But if thou findest any thing beyond thy comprehension, submit it unto the Great Judge, praying him to open it unto thee, so far as may be for thy profit, and be thankful for the least advantage thou mayest gain: So shall thy path be as the light, which shineth more and more unto the perfect day.

IV. Fourthly, If thou findest in this book the truths of the glorious gospel in some measure display'd, concern not thyself about the name or denomination of the author; for remember, that all true believers in Jesus Christ, of every denomination, are the members of his body, and of the family of God; and compose that one universal and glorious Church which he bought with his own blood. Beware of straining at gnats and swallowing of camels,
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THE PREFACE. ix

as the manner of too many is : for the kingdom of God consisteth not of meats or drinks, or in any modes of man's invention ; but it consists in Righteousness, Peace and Joy in the Holy Ghost. Whatsoever denomination, sect, or party thou art of, assure thyself, that without a true faith in Jesus Christ, producing the fruits of hope and love, it will avail thee nothing. And if thou hast this true faith working by love, be not so rash as to think, that none can have the same blessing, but such as conform to thy garb, gesture, mode or form ; for remember, that any carnal man may be made a proselyte to these things ; but none but a spiritual man, can be a worshipper of God in Spirit and in Truth. For " he that hath the Son hath life, and he that hath not the Son of God hath not life."

V. Fifthly, But if thou art still curious to know what denomination the Author is of, he will now tell thee. He is of that denomination, that have learnt to " put on the New Man, which is renewed in knowledge, after the image of Him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, bond or free : But where CHRIST IS ALL AND IN ALL." And if thou still asketh who are they which compose this denomination ? I answer : All true believers in Jesus Christ ; however diversified by various names and denominations amongst men. In consequence of this the Author doth not assume
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any other name, than that of a DISCIPLE of JESUS CHRIST; and can embrace every true believer as his brother, let his denomination, sect or party be what it will; for Christ hath broken down the wall of partition, that all the truly faithful might keep the unity of the spirit, in the bond of peace. I blame thee not, for being of any particular sect of Christians who have the faith; but I greatly blame thee if thou confinest Christ to thy sect. Let every man be persuaded in his own mind, and let him allow the same liberty to his brother; for Christ regardeth the hearts of believers more than the colour of their cloaths, or modes or forms of worship; and if they have his faith and love in their souls, these little differences are of small consequence in his sight, tho' too often, great matters in the eyes of men; by which means many are so blinded, that the breakings-out of divine Truth, tho' never so glorious, are despised and overlooked by them, because the Lord did not cause them to appear under their garb, mode or form. Such are the evil consequences of the pride, and folly, and blindness of poor man!

VI. Sixthly, O Reader, whosoever thou art, whether Church-man, Presbyterian, Independent, Baptist, Quaker, Methodist, &c. if thou art born again of the Spirit, a Believer in Jesus Christ, one that has no confidence in the flesh, but rejoiceth in Christ Jesus, and dost love Him who first loved thee, and died for thee,

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thee, then let thy garb, mode or form be what it will, I acknowledge thee for my brother, or my sister. But on the contrary; if thou art a stranger to the New Birth, to the Faith whereby Christ dwelleth in the heart;—if thou knowest not what it is to see thyself lost and undone, unless thou art clothed with the Righteousness of Him who died on Calvary and is risen from the dead; I say, if thou art a stranger to these things, then, whatsoever sect or party thou art of, I must tell thee plainly, except thou art converted, and become as a little child, thou canst in no wise enter the kingdom of Heaven; without THIS—thy mode or form of worship, thy garb, or speech or gesture, or thy being steady or staunch to thy party, or strictness therein, will do thee no service, nor bring thee one step nearer to the kingdom of God: Thy being approv'd of by thy church, sect, or party, will be of no avail, unless thou art found in Christ, “not having
“on thy own righteousness which is of the
“law, but the righteousness which is of God
“by faith.” Therefore lay this matter to thy heart, and consider it well; and learn not to contend for immaterial matters, but “for the
“precious faith once delivered to the saints:” So shall thy spirit prosper, and thy soul be like unto a watered garden.

VII. Seventhly and lastly. And now, Friend Reader, I will detain thy patience no longer, than to commend thee unto Him, who is the
FOUNTAIN

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FOUNTAIN OF ALL TRUTH, to bless and sanctify this book unto thy soul's profit: Nor wilt thou be any loser by lifting up thy heart unto the Lord, to crave his blessing; for remember, that by his blessing, five loaves and two fishes replenished four thousand souls with food. Therefore look to him, who alone can make this, or any other book, SPIRIT and LIFE to thy soul.

Hitherto, Friend Reader, I have been advising thee for thy own profit; but now I have one request to make to thee for myself; which is, that if thou findest in this book spiritual edification to thy own soul, that thou wouldest give Christ the glory; and not forget to pray for him, who now takes his leave of thee with praying, That "the God of my Lord Jesus Christ, the Father of Glory, may give unto thee the spirit of wisdom and revelation, in the knowledge of Him: That the eyes of thy understanding being enlightened, thou mayest know what is the hope of His calling, and what the riches of the Glory of His inheritance in the Saints, and what is the exceeding greatness of His power to us-ward, who believe, according to the working of His mighty power." So prays

Thy Friend and Servant,

For Christ His Sake,

JANUARY, }
1778.



Cor. Cayley, Jun.

T H E
I N D U C E M E N T
For Writing the following LIFE, &c.

I Have always found a peculiar blessing attendant on the reading of Christian Experiences, and have found them (next to the Scriptures) the most useful of any Books to my soul. What is wrote from the heart is very affecting; and they who speak of Evangelical Truths from an inward acquaintance with them, by the teaching of God's Holy Spirit, have advantages far superior to those, who only do it through meer notion or opinion; and will prove abundantly more efficacious unto those that hear them, or read their works.

These Considerations have induced me to communicate unto the world, these Spiritual Memoirs, or the workings and operations of the Lord on my soul, for several years; the particulars of which I shall now proceed to relate, in as plain and faithful a manner as I can. And the reader may be assured that (if he doth not find elegancy of stile and diction) he shall at least meet with the strictest truth and veracity in the following Narrative; to which, the Author has had a much more conscientious regard, than to any nicety or exactness of expression—the Subject-Matter being too serious for such trifles.

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T H E
LIFE AND CONVERSION
O F
CORNELIUS CAYLEY.

C H A P. I.

Of the Author's first Convictions, and early Impressions of Divine Things whilst an Infant. The Covenant he made with God when about eight Years old.

IN my earliest years I can remember, that my soul was under the drawings of the Father, and had impressions of divine things so powerfully on my soul, as to make me at times quite indifferent to the amusements of that childish age. Sometimes the apprehensions of future judgment, would deeply oppress my spirits; but more frequently was under the power of spiritual enjoyments, having many impressions on my mind of the goodness of the Lord, and of His being the felicity of my soul.

I think before I was seven years of age, the Lord often captivated my infant soul with glimpses of His own Divine Beauty: so that my spirit was drawn to love Him; particularly once I remember, when about seven years old or younger, my father was reading a sermon on a Sunday evening to the family; all at once, I was filled with such an enjoyment of God, that I could not contain, but went to him, and

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and said, OH, PAPA, YOU DON'T KNOW WHAT I FEEL! YOU DON'T KNOW WHAT I FEEL! and indeed I well remember, I felt in God a divine felicity that was unutterable, but full of glory: the consequence of which was, a panting after the Lord, and in private pouring out my heart to Him.

I now thought I would walk up and down in the name of the Lord, and find my joy in Him. I believe this enjoyment held three days, though I said little or nothing of it. After this I began to be more and more sensible, what a poor sinner I was, and how prone to offend. I was often convinced of my transgressions, and wondered I could not be free from sin; a thing I earnestly wish'd and pray'd for, and struggled to obtain. But alas! I was then a stranger to the Shield of Faith; I was drawn by the Father, but not come to lay hold on the Son; but endeavoured to oppose sin by my own power, resolutions, and struggles; not then being acquainted with my own impotency to good, and the necessity of regeneration, before I could bring forth good fruit: And O, what advantage did satan get over me by reason of this ignorance! for when I believe I might be about eight years of age, finding myself often offending God, I thought I would take an effectual method to sin no more, and that was by making a bargain with God, that if ever I committed such a sin again, He should send me to hell; and if I did not, He should give me Heaven; and this I did in a solemn manner, and with many tears and indignation against satan for tempting me to sin.

Well, now I thought I was safe: for I judged I would not be such a fool as to damn myself, and thought now I might live happy and secure. Alas! alas! how little did I know the folly of trusting to my own heart! but however I soon learned it, for not many days after, notwithstanding this awful covenant, I fell into the same transgressions again; and now I thought indeed I was lost, and that I must go to Hell, because my own bargain was so; and

now great horrors and fears attended me night and day, but I kept all to myself. I was in daily apprehensions of dying and going to hell; and thought there was no hope. I begged and prayed to God, with floods of tears, to pardon me, and was ready to tear my own flesh with anger against myself, and so I went on for some time, till by degrees it wore more and more off, sometimes I should have hopes, and sometimes fears, being continually agitated with various fluctuations in my soul.

CH A P. II.

His going to a publick School, and spiritual Declensions there. His Confirmation by the Bishop.

WHEN about ten years of age, I was sent from home to a public school, where amongst a number of companions I contracted, by degrees, a forgetfulness of former things, and was taken up with school-boy's tricks and mischief, so that religion for a time was buried and smothered in me. At church was generally occupied about other things, and lost all relish for divine matters. O what a pity it is! that in those tender years, whilst Greek and Latin are daily inculcated, the poor mind, like an uncultured garden, is left to overgrow with weeds of vice and immorality; which is very much the case in all great publick schools. Here I lost ground in my soul, and was sensible of great declensions. In this manner I went on, though not without some little religious impressions, but they were very faint and dying.

As near as I remember, I left this school when fourteen years old, and returned home. And I think it was about this time, my parents were desirous of my being confirmed by the Bishop; and accordingly I set myself seriously to consider the nature of the obligation I was going to lay myself under, and read some books upon the subject, pressing to a strict obedience

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obedience to the commands of the law. From this reading I gathered, that if I kept my confirmation vow, in living free from sin from that time, that I should be one of those that should walk in white, being cloathed in white robes; this made me greatly burn to be holy and pure; and before the day came, I was continually begging of God to grant, I might never sin any more, and made solemn promises I never would. And now I thought I would be one of those happy few, that should have higher places in Heaven; because I resolved I would walk in innocence from that time; and with tears of joy I prayed to God, and promised I would do all this, and I thought I now should be enabled so to do.

Now all this time, I was quite ignorant that the tree must first be made good, before the fruit can be good. I did not know that my heart was desperately wicked, and corrupt. I thought by nature, I had a free will to good or ill; and had no idea of my being naturally dead in sin. These mistakes led me to seek to gather grapes of thorns, and figs of thistles. But alas! how fruitless this search, I soon found by woeful experience.

When the day of confirmation came, having reiterated my prayers and promises, I went to church and was confirmed. Now, thought I, by a life of pure innocence, I will obtain of God to walk in white. For I imagined all my former sins were cancelled; and that if I sinned no more, I should be one of those virgins that are without fault before God; and partake of a higher degree of felicity, than other christians: These thoughts elated my heart, and fill'd me with great joy for some days; but alas, in less than a fortnight's time it was all over, for I found sin overcome me, and trample upon me in spite of all my vows, tears and prayers: at which I was greatly confounded and surprized; for I did not consider that my building was founded on sand, and liable to be thrown down with every puff of temptation.

All this time I kept these things to myself; but was in great sorrow and vexation; as now I thought I could not expect to walk in white, because I had sinned after confirmation: and, as I remember, I was more grieved at losing such a glorious prospect, than upon account of sin itself, and am persuaded this is the case of all men while in a state of nature. The fears of hell, and the hopes of heaven, may restrain corrupt nature, but nothing short of the quickening life of Christ's Spirit, can ever convert the soul, or make the heart new.

CHAP. III.

Continuation of his Convictions for Sin, and spiritual Declensions, until the 19th Year of his Age.

ABOUT the time these things happened, my serious thoughts began, by degrees, to be much dissipated by other branches of learning, to which I apply'd; such as the mathematics, algebra, &c. which pleas'd my fancy much; the resolution of mathematical problems (so far as I had attain'd) being exceeding delightful to me. At this time also a good part of my time was taken up in reading the histories of nations; these things, and the dancing-school, all together, drew away my mind from religious matters; tho' now and then, I should be filled with fears and dreads, which would come upon me, in spite of all the amusements of that age, which could not entirely stifle these things in me. I remember once in particular, when I was skating on the ice on a holy-day, so called, my conscience urged me so, that I could not remain there, but was obliged to go to church, which I did much against my inclination; but my state of mind in a measure forced me.

Thus did I go on for some years, not being able to acquire rest to my soul, sometimes hoping and at other times full of fears; though all this while,
I did

I did not discover my situation to any, being willing to hide it from all.

The occurrences of my life from this period, till I was about 19 years old, are not worth troubling the reader with: as I do not remember any thing particular happened with relation to spiritual exercises in this space, further than what I have mentioned; only so far, it was a continual declension from religious thoughts, losing all relish of reading serious books, and contracting more and more the spirit of this world, in the vanity and levity thereof. And though I did not fall into the gross outward enormities of sin, yet still my mind was strongly disposed to evil, as that of any other libertine; but education and the fears of shame curbed me in; so that the evil of my nature did not break out in open licentiousness, yet in my heart I wished to have a licence to sin.

Let the reader judge then, if I was not in this state dead in sin, in the sight of God; though in the eye of men all this while very sober and religious. But God looketh to the heart, and requireth truth in the inward parts. Of this I was convicted, and therefore knew very well, I was far from being what the world took me for. I think I was enabled to see about this time, that many were contenting themselves with the outside of religion; and I wondered at it, because I found the evil that I felt in my mind, fill'd me full of guilt and fear, though continually stifled by youthful pleasures and amusements. I would observe in this period of my life, I had nothing like the lively sense of things which I had when about seven or eight years old, as before mentioned in this narrative. Then like Daniel I used to pray three times a day, but not from a right spirit, for I knew nothing of the faith of Christ. But to return.

Being now about my 19th year, the occurrences of my life began to change, and become more weighty; the particulars of which, I shall relate in the following chapter.

C H A P. IV.

Of his being sent for to London. In great Distress of Soul whilst in a Storm at Sea, Forgetfulness of the same, with Reflections. Vain Course of Life led at London for some Time, with Reflections, and Address to the Reader.

AT this time I was at home with my parents without any particular employ; which the late Lord Scarborough hearing of, (who was then Treasurer to the late Prince of Wales) sent for me to London, to fill up a clerk's place, vacant in this office; so that I was obliged on a sudden to hasten there. In leaving home, I was necessitated to cross an arm of the sea; a passage of about five or six miles: and it happened to prove a very stormy day, so that the sailors thought it dangerous to go out, but a shower of rain settling the wind a little, (and my affairs being urgent) they were prevailed with to sail: but in a quarter of an hour after, a very violent storm arose; so that we were in much danger of being lost, the pilot himself expressing his apprehensions of it. Now I was overwhelmed with horror and distress; all my sins appeared staring me in the face, and I thought as sure as I was drowned that Hell would be my portion. I had no hopes of salvation, for I knew not the merits of Christ, but God appeared to me as a terrible judge, and my conscience durst not bear the strict scrutiny of his justice. Oh, what terror and agony I was in! no tongue can describe: for I expected every billow would have buried us all in the great deep.

Now I began to reflect on my carelessness and delusions for some time past, and my spirit trembled within me, for I expected nothing but death, and after that to go to hell. Oh what a shocking thing is the near prospect of death to a guilty conscience not washed in Jesus's blood! I am sure I found it so beyond all description. But to return. All this time

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of my horror of mind, I said nothing, but was fixed in desponding silence. I don't remember I prayed at all, for I thought it was in vain; but I would have given a thousand worlds to have been on shore. At last, it pleased God to deliver us, quite contrary to my expectation, and permitted me to set my feet once more on solid ground: Upon which I felt as much joy as before I did horror. Any person would have thought, now I should have been changed and reformed by such an awful providence; but alas! it was far from being the case, as the sequel will discover.

As soon as I was landed, being very wet, I immediately took horse, and rode good part of the night on my way; and, with shame I repeat it, both the danger and deliverance was presently forgot, as well as the sense of guilt, death and judgement; my thoughts and fancy were chiefly occupied about the place I was going to possess, and the pleasures and delights I should find therein; upon which my mind was so intent, that I had no inclination or relish for religious considerations, notwithstanding what happened the day before; which abundantly proves what I remarked at the end of the second chapter, viz. That the fears of hell may restrain corrupt nature, but cannot change it: and without it is regenerated by the Holy Ghost, it remains dead in trespasses and sins. Neither the mercies of God nor the judgements of God change the heart, until it is born again of the spirit, and renewed by the Holy Ghost; and this remark, I believe, the impartial reader will find incontestably verified throughout the whole of this narrative. Opinions are disputable; but matters of fact cannot be gainsayed. I shall not ask pardon for this digression, because I trust it may be a means of throwing an edifying light upon what follows for the profit of the reader. The Lord grant it may.

When I arrived at London, I found I had got a place that was genteel, and required but little attendance;

dance ; and was soon equipped out in every thing proper for my station : and being informed by my Lord Scarborough, that he intended this only as a beginning of his favours, I was fired with ambition, and began to aim at great matters. I was now ordered to learn foreign languages, as I might be sent abroad. Accordingly I lived and boarded with foreigners, and took great pains to acquire the modern tongues ; at the same time I also applied close to musick, painting, and other polite accomplishments. These studies, with publick diversions, dress and gaiety, took up all my thoughts, and so immersed my mind in pleasure, that religion was intirely neglected.

Thus I drove on for a year or two, about which time (thinking myself qualified) I made application to go as Under Secretary to the late Lord Albemarle, who was then going Ambassador to Paris. I had set my heart on this, and pushed hard for it ; but superior interest procured it for another. This was a great disappointment to me, and was a sad check to my ambition : but being young and full of spirits, the affliction wore off ; for being my own master, and having much leisure time on my hands, dress and pleasure soon dissipated my concern, and so I went on as usual. I have been the more particular in this detail of my pleasures, that the reader may perceive how eager I was after earthly things : and the opportunities I have had of knowing by experience what their value were, and what sort of content they did afford : And notwithstanding I was in the prime of youth, master of myself and time ; notwithstanding all my acquirements beforementioned, and all sorts of publick diversions, which were my daily occupations ; I say, notwithstanding all these things, I was void of happiness ; for I found all together never gave repose of soul : and yet I appeared to all to be as happy a youth as any in London ; and I will venture to say, very few persons in that great metropolis pursued a larger round of pleasures than what I did.

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And now, O Reader, give me leave to say unto thee by experience, that such a life is vanity of vanities: and verifies what Solomon says, that "The mirth of fools is as the crackling of thorns under a pot." And if thou art a person pursuing such a course of life, I can tell thee, thou art not happy. Stop short then, in thy career, and fly to Him, who bestows on such who seek His Face,

What nothing earthly gives, or can destroy;

The Soul's calm Sunshine, and the Heart-felt Joy.

POPE.

I will here make a little pause, to give thee the benefit of self-reflection. For remember, beloved reader, I am writing for thy soul's prosperity; therefore READ! PRAY! and REFLECT! and with a humble heart, proceed to peruse the solemn particulars of the following chapter.

CHAP. V.

Not happy in sensual Pleasures. Religious Turn, and Experience of Enmity against God's Law. Remarkable Visitation in Kensington Gardens. Extraordinary Dream. The sudden Death of his Brother.

I Was observing, that amidst all my sensual pleasures, I was still unhappy: The reasons I will now proceed to give. In the first place, I found my pleasures and vain courses cheated me; for they did not afford that comfort I expected they would have done. I pursued hard after happiness, but could not find it. This made me set out upon fresh schemes of pleasures, but in the midst of pleasure I was void of it: restless and uneasy, verifying that scripture, "There is no peace to the wicked." It is true, in the midst of all this gaiety I was kept from gross outward enormities: my sensualities were more refined than to love the company of meer gluttons or drunkards, or frequenters of brothel houses; nevertheless,

And

nevertheless, I was a slave to the lust of the eye, the lust of the flesh, and the pride of life, and it was more the fear of shame, than the love of virtue, which made me not break out into open licentiousness; and was inwardly grieved to be under such restraint: Also, I was ambitious of being esteemed a man of virtue, generosity, &c. and given to good deeds; this ambition often spurred me on to do liberal and generous things, which, I have reason to think, would have remained undone, had not my pride urged me to them. And I greatly fear, many seemingly good deeds, have this serpent's head of pride for their foundation. For an evil tree cannot bring forth good fruit, though in the eyes of men it may appear so, who cannot fathom the springs of human actions; but God sees the inside as well as the outside, and judges accordingly. But to return.

Secondly, I used often to reflect amidst all my gaiety, if I should die, then all would be gone; and my conscience would be often smiting me for my neglect of religious matters, for though I went constantly to church, it was more to see and be seen, than from any devout excitements; and I was very sensibly touched at times with the fear of death, and the thoughts of parting with my pleasures, for I saw that life was precarious. These considerations often made me sigh on my bed and uneasy.

While things were in this situation with me, I was urged by my Honoured Parents, to receive the sacrament, which I was quite neglectful of, and believe had only done once before, which was after my confirmation. I was very unwilling to comply with this request, and wrote home, that I did not think myself good enough for it; upon which I was very justly told, that it was a great neglect in me to go on in a way of life which made me afraid of it. So, after a time, I thought I would consider these things, and accordingly began to read religious books, and to prepare for this solemn ordinance, which I received now and then; and generally

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nerally a little before and after, I was more strict in my walk and behaviour: But all this while, my inclinations were as worldly as ever, and I was ashamed of being thought religious by my gay acquaintance; and particularly I remember one day reading in the bible, I heard somebody coming, when I suddenly hid it, and took another book. Oh, foolish shame! and yet too frequent to be found.

Whilst I was thus using religious duties, I found the gospel required great strictness, and self-denial, which I did not like; and it so crost my earthly pleasures, that at last I concluded I would throw all religion off, and enjoy my sinful pleasures let the consequence be what it would: For I thought it impossible to live so holy as the Christian Religion required. Upon this I cast off religion, and returned to sin and vanity: But this did not last long; my conscience galled me so, I did not know what to do; eternal torment was a dreadful thought, and was a great check to me. About this time also my mind was angry at God, for requiring so much holiness, and I wished there was no law, nor commandments: I thought Christ's yoke a very heavy burden, and wanted to throw it off. These workings in my mind used to make me very dull, and withdraw to solitary walks, wishing to be happy, but did not know where to find it.—At last I thought, I would be religious and worldly too: I imagined I could serve two masters, and quickly set about it; for I would fast and pray, and give alms, and in the evening would dress, and run into all diversions; thinking this made the balance even, the good atoning for the evil: But alas! I could not pacify my conscience long by this devise, still it would accuse and condemn me.

I now began to withdraw rather more from publick diversions, and retire whole days to solitude, particularly to the King's Gardens at Kensington, a place quite retired, and very large. Here, by degrees, I began to meditate upon God, in a philosophical

sophical manner, admiring his wisdom and power in the Creation, in all its beauties. By the exercise of which, I found a great deal of pleasure, but still I wanted peace of mind, for God's holiness and justice were disagreeable to me to think of, because by these I was condemned. However, by contemplating upon God in a natural way, I began to have a greater relish for religious occupations, though I still drest gay, and loved the fashionable pleasures of the season, but my conversation was much altered, and became more serious.

My most intimate friend at this time, was one of my own brothers, who was then learning merchandize in London, and whose temper and disposition very much agreed with my own; his natural temper less disposed to levity than mine; and at this time, we used to have frequent religious conferences, especially on the Sabbath-day, when we were always together. He was a year younger than myself, and not so gay; our intimacy and friendship encreased more and more, and we endeavoured to stir each other up to religion, and used to frequent morning prayers on week days and holy days. But alas, all this while, I was ignorant of the Evangelical doctrines of Grace, and of Salvation by Christ, and of the necessity of regeneration, &c. but now, an occurrence happened which made religion more weighty with me than ever.

One day being in Kensington Gardens, sitting and reading a religious discourse, all on a sudden, I was overpowered with such an extraordinary sensation of God, that I was in an extacy. It seemed to me, as if I was near God, and perceived his love; I burst into floods of tears, and was filled with an unutterable joy, beyond all earthly pleasures: I was made very sensible of the sweetness of God, in an uncommon manner, and felt his presence in my soul. This transport lasted about an hour, and when I got home, I longed to have it again, but it was gone. Now nothing would content me but

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this. Day by day I sought for it, and no religious duty would content me without it. This enjoyment was so great, it allured my heart more than ever from the frequent use of pleasures and diversions, and made me more diligent in reading, meditating and going to publick places of worship, and receiving the sacrament, &c. Often I went to the same place in the garden in hopes to get the same enjoyment, but could not obtain it.

After some time spent in this search, it pleased the Lord to visit my spirit, with very particular sensations of divine things every morning, between sleeping and waking, for about three weeks together. I did not find these visitations discovered any thing particular to me, but they were unspeakable refreshments to my soul, drawing my mind above sublunary things. I told my brother of these dealings of God with me, who was much surprized, and begot in him more serious pursuits than ever. Now our conversation was generally about religion and eternal things, which became more and more weighty with us; and still more so upon account of a very particular dream which I had about this time, and which I will now relate.

I thought that I was in a room, where a grave was dug in the middle of it, and covered over so as to bear a table, at which I sat at meat with some divines, and presently after I heard a voice saying, "Cayley, Cayley, Cayley;" upon which I turned my head, and saw at the end of the room, a number of winged spirits, one of which was Death, and approaching to the place, Death struck me, and methought, I became one of those winged spirits, and found myself with them in the air: when methought, a number of good and evil spirits disputed long for my soul; the one party striving to bear it to heaven, the other to hell; all which time, I was in great agony, not knowing what would be the event: Whilst I was in this uncertainty, all at once,

I awaked in much disorder of mind, for it made a great impresson on me.

For a considerable time after this, I was quite uneasy upon account of this dream; for I thought it was a dreadful thing not to know whether heaven or hell was my portion: In short, it pleased God to apply this dream so particularly, that I became quite resolved to pursue religion more closely than ever, in order that I might escape the wrath to come; and it also gave me some apprehensions of its being a presage of death. My brother, to whom I related my dream, was much affected with it; and we both became more strict than ever; using every opportunity for religious duties, and making these subjects the chief topicks of our conversation. Thus we went on for some time, when it pleased the all-wise God, to give me a stronger call than ever, by the following effectual occurrence.

My brother and I were invited to a ball, where we danced most part of the night, (for still we used such things) when he, by an over-heat, caught a high fever, and in one day's time lost all sense, and in three days more, died. This was a heavy stroke, for he was exceeding dear to me, as well as I was to him. Just turned of one and twenty, it pleased God to take him away. For some time after, I was quite bowed down, and cared not to see any body; eternity filled my thoughts, which were now taken up with the contemplation of the brevity of earthly things; for I little thought my dear friend and brother was so near his end, for he was much more robust and likely to live than myself.

At this time I read the "Practice of Piety," in which, the description of heaven and hell greatly affected me, and the description of the blessedness of a regenerate man, worked upon me much. While my mind was thus seriously bent, it was my misfortune, to have no acquaintance with any persons that were experienced in divine things, and the books which I read, were very far from teaching me those truths, which are,

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“ The power of God unto Salvation ;” nor did I hear that preaching which tends to convert the soul : So that all this while, I saw not the necessity of being BORN AGAIN, or of having that faith, whereby the soul lays hold on the merits of Christ, and has “ Peace with God :” I did not know I had a corrupt heart, and an evil nature : I was without any understanding therein ; I was much reformed, but not converted, nor did I see the necessity of regeneration, or think about it, for my eyes were not yet opened to behold the spirit contained in the sacred scriptures ; for the Bible was as yet a sealed book unto me, as it also is to every natural man in the world. How many go on in a round of duties, thinking all is well, having a FORM of Godliness, but strangers to the POWER thereof.

C H A P. VI.

*Fresh Pursuit after Religion, but ignorant of Christ.
Death of a valuable Mother, its Effects.*

AFTER my brother's death, as beforementioned, I went on for about four months in all religious exercises; and abounded in them so much, that I began to thank God I was not as other men were ; I fasted and prayed, and gave much alms : till at last I really thought I was a very righteous man, and accordingly presumed on my own merits to obtain heaven. For though all this while I used to say, “ Through Jesus Christ ;” yet I had no real faith in Him, any more than what the devils have, and tremble ; I believed the history of Christ, but not the mystery of Christ. I was a stranger to that faith which giveth spiritual life ; neither had I any conception of it, or desire after it. By reason of this ignorance, I was a stranger to that poverty of spirit, to which the kingdom of heaven is promised. I thought I was “ rich and increased in goods,” but did not know that I was “ poor, and blind, and “ naked, and miserable.” I had a sort of good con-

science, but it was not obtained by Faith, but by Works. My building was on a sandy foundation. "Being ignorant of God's righteousness, and going about to establish my own righteousness, I did not submit unto the righteousness of God."

Some may object here, and say, What then were all those sweet sensations, and delectable tastes of divine things, which you have so often mentioned in the foregoing pages? I answer, they were the drawings of the Father, to lead me to seek the kingdom of God: but as yet, I was in the wilderness of my corrupt nature, and not come unto the Son, "For the fulness of the time was not yet come," when I should be convinced of my own lost state by nature, and of my salvation by Christ. For as yet, I had not heard the true gospel preached, which "opens the eyes of the blind," that they may "behold the Lamb of God, which taketh away the sin of the world."

Thus it pleased the Father to draw me on, from step to step, and to keep me and preserve me by his good providence: using all forbearance, and patience towards me, in the days of my ignorance. For which, I desire to bless and praise his holy name. I perceive that a gracious God was alluring me by his drawings, that I might be ready to receive the blessing of eternal life, at the appointed time; which time was now approaching; but of this in its order.

In about four months after my brother's death, it pleased God to take from me the best of mothers, after having sustained a long decay, with much Christian patience and resignation. The praise of this excellent parent, I shall not attempt to describe; I will only say, few women excelled her. She was a pattern of maternal love and affection; and my dear father lost in her, a choice friend and companion, every way qualified to make him happy. The reader must excuse me for thus speaking of one, whose memory must be always very dear to me, and who deserves greater encomiums than what I can give her; and who now, I doubt not, is happy in the realms of bliss.

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CORNELIUS CAYLEY. 31

The Reader may form some idea of my dear Mother's internal disposition, and sweet composure of mind, by the following extract of a letter, which she wrote to me some time before, when she was, (from violent inward bleedings) in expectation of Death every hour; another return was expected would be fatal.

" Dear C O R Y,

" I write this to let you know that my bleeding is
" at present stopped after six returns; how long that
" may continue is very uncertain,—which induces
" me not to miss this opportunity (as it may be the
" last I shall have) of begging you and Leahy, ne-
" ver to forget the instructions you have had, and, to
" a constant perseverance in your duty to God and
" man—which will afford you more comfort in all
" the events of life, and at the hour of death, than
" this world and all its pleasures can give.

" I pray God send you life and health, and in
" His own good time, to grant us a happy meeting
" in that blessed state, where we can part no more.

" If any change happens, your Father will let
" you know. My dear Lads, once more I pray
" God bless you both; and believe that I have al-
" ways been, and shall, till death, be

" Your most sincerely,

" Affectionate Mother,

" ELIZABETH CAYLEY."

This happened in the year one thousand seven hundred and fifty one, I being still at London. My dear mother's death was long expected, and its being an end to her lingering pains and long sickness, made it more tolerable to us all. This second stroke in the family, still drew my mind more to the thoughts of futurity; and my gracious God, who had seen fit thus to afflict me, was now preparing blessings and comforts for me, which I no ways expected, or thought of. " The Lord waited to be gracious,"
and

and the set time was now hastening on, in which I was to know His voice: that voice, which raiseth the dead, and giveth eternal life.

Before I proceed to speak of those things, I would advise thee, O Reader, to lift up thy heart unto the Prince of Peace, to give thee his Holy Spirit to be thy teacher and instructor; for now the occurrences of my life become more extraordinary than what has been hitherto mentioned: and unless thou art spiritual, they will be apt to appear folly unto thee: But if thou readest with a humble and praying spirit, I trust the contents of the following chapter, will be to the edification of thy soul, and to the glory of God.

CH A P. VII.

Impression from reading the Church of England's Articles.

Walk in a Church-Yard, and what happened there.

A singular Occurrence which happened at St. Clement's

Chop-house. The Effect of reading in Mr. HERVEY'S

MEDITATIONS on IMPUTED RIGHTEOUSNESS.

Visit to Mr. HERVEY, and what followed. The

great Blessing received while bearing a Sermon in Mr.

WHITEFIELD'S Tabernacle.

ON Easter Sunday following the particulars beforementioned, I happened to be at Church, some time before the service began; when, without any design, I turned over a prayer-book, in which was contained the articles of the Church of England, which I had never hardly read in all my life, nor indeed, are they often printed but in the large books; however it happened now, that I was disposed to read them, or rather Providence inclined me to it. Whilst I was reading, I found my mind affected in an unusual manner, without knowing the reason why. The articles of FAITH, WORKS, JUSTIFICATION, &c. appeared to me, whilst reading, particularly pleasing. I was surprized at this, nor could I tell what

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what to make of it. My heart was wrought on, without being able to account for it. I have thought since, that it proceeded from a spiritual instinct, secretly tasting the truths therein contained. However, it had such an effect upon me, that for some time after, I was continually reading these articles, which appeared to me quite delightful; though I well remember, I had no understanding in them, for I wished to know their meaning. By degrees this wore off, for want of some information or instruction; for I did not find any body that took any great notice of these articles, though with regard to points of doctrine, so sound and good.

On the 23d day of April following, I attained the 23d year of my age; and being willing to spend the day in meditation, I walked abroad, and passed a good part of the afternoon in a country church yard, reading the monumental inscriptions. Amongst which, one very much affected me: It was an account of a very religious youth, adorned with many christian virtues, and the delight of his parents; who was cut off in the flower of life. Whilst I was reading this, I thought within myself, that perhaps this youth might be about my own age, thinking to live many years: And being curious to know his age, I put away the grass to see, and found he was just 23. This quite struck me, it being my own age and birth-day too.—Oh, thought I! perhaps before another year revolves, I may also be laid in the silent grave. I went home quite serious, full of what I have related. My religious diligence still increased, when it pleased my most gracious God and Saviour, to open a door for my poor soul to get such spiritual helps, as I greatly stood in need of. The time was now come, that I should know my Shepherd's voice. "My soul praise the Lord, and forget not all his benefits."

Soon after this, I happened one day to be at the Chop-House behind St. Clement's Church; a usual dining-place for young students in the Temple and other

other Inns of Court in London. Whilst I was at dinner there, a middle-aged, decent-looking Gentleman came in and sat down at the same Table where I was. As soon as his dinner was set before him, he immediately kneeled down upon the ground, and, with his hat before his face, spent some time in silent prayer; after this he got up and sat down again, and quietly eat his dinner. The Reader may be sure, such an uncommon thing would surprize all the company, as well as myself. I expected all the gay young gentlemen would laugh at, and make their game of him; but nobody took any notice, and all passed as if nothing had happened.

As to myself I was much affected, and found a great desire to have some talk with this person. After dinner, he paid his reckoning, and walkt out. I waited for this, and immediately followed him into the street; and then accosting him, I begg'd of him to excuse my curiosity, in desiring to know the reason for his behaviour in the Chop-House: He smiled, and in a very free, unreserved manner, told me, "that he was a person determined to follow Christ, "and His Holy Religion; but that he was sadly "troubled with a false shame, and a fear lest people "should laugh at him for being so religious. "Therefore (said he) in order to get the better of "my cowardice, I love to do things that may expose me to scorn, that so I may get more boldness. "For which reason, said he, I came into the Chop-House to-day, and kneeled down, &c. as you "saw me, that so I might become the game and "scoff of the company, who I perceive took no "notice of me; but my mind is well satisfied, and "I feel God is well pleased with me, in my doing "such things, as may mortify my false shame, and "make me bold to confess Christ any where."

I can't tell thee, O Reader, how much I was pleased with this honest, upright manner of speaking. I immediately begged this Gentleman's acquaintance, and

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and told him all my own story, at which he was much pleased. He then began to speak very highly of Mr. Hervey's Meditations, and recommended them to my reading, as what had been much blessed to himself. Upon which I went and bought them. From the extraordinary chain of blessed events that followed this, I believe the Christian Reader will admire with me the particular hand of Providence, in directing this person to do a thing, which (however singular) was the means of bringing me amongst the Children of God, and of directing my steps by the footsteps of the flock, where the kids are fed by the shepherd's tents.

Yes, Reader, in perusing what follows, thou wilt see what important events frequently are linkt with what some short-sighted persons may call mere chance, and trifling things; but in effect are, *Vestigia Dei*, the particular footsteps of Providence, that bring about the purposes of the unerring Will and Wisdom of God.

"All Nature is but Art, unknown to thee,

"All Chance Direction, which thou can'st not see.

POPE.

But now let me return to my narrative: I bought, as I said before, Mr. Hervey's Meditations; the reading of which gave me great pleasure; but one thing in particular fastened on my mind; which was his saying that the IMPUTED RIGHTEOUSNESS OF CHRIST, is the Believer's WEDDING GARMENT.

The passage is in his descant upon Creation: Where, in a note, (a blessed note I call it,) are the following words. "This, and several other hints, "interpersed in the two volumes, refer to the active "and passive RIGHTEOUSNESS OF CHRIST, im- "puted to Believers; which in the opinion of many "great Expositors, is the mystical and the most "sublime meaning of the Wedding Garment, so "emphatically and forcibly recommended by the "Teacher sent from God, &c. &c."

Now

Now I had read in scripture of the man that was found at the marriage-supper without a Wedding Garment, and that he was cast out, where there was "weeping and wailing and gnashing of teeth." This parable darted to my mind, and I reasoned with myself, that without a wedding-garment I could not enter the kingdom of heaven; upon which I was troubled in my spirit; and as to this imputed righteousness of Christ, I could not conceive what it meant: for I had never heard or read of it before, that I remember. However, now it made so great an impression upon me, that I could not rest; for I imagined that perhaps, with all my religion, I was without this robe, and if so, then I feared the same fate as the man in the parable, Matthew, chap. 22. verse 11, 12, 13. I was so restless about this matter, that I thought I would take a journey to see Mr. Hervey, at Weston-Favel, about seventy miles from London. By this the reader may see how much I was affected upon this occasion.

Whilst I was thus unsettled what to do, I concluded to ask advice of a Clergyman, with whom I was intimate. Accordingly one day I went to him, and prayed him to inform me what the Imputed Righteousness of Christ meant, as mentioned by Mr. Hervey? Upon which, he turned it off with indifference, and gave me no satisfactory answer; but said that Mr. Hervey was a Methodist, and then in London at Mr. Whitefield's house. Now as to the Methodists I knew nothing of them, only by hear-say, and that very little; though from what little I had heard, I imagined they were a company of deluded people, who ought to be avoided; for I had never been with any persons so called. When I heard where Mr. Hervey was, notwithstanding what the Clergyman said, I was determined to go to see him at all events; and was much rejoiced to hear he was in London. Methodist or not Methodist, my soul thirsted to enquire about this Wedding-Garment, and was resolved to lose no time.

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The next day, I wrote a letter to Mr. Hervey, wherein I asked his instruction concerning these things, and went with it myself; and by good providence found him alone, and having delivered the letter to him, after reading it, he received me in a very courteous affable manner, that at once recommended him to me. I had expected (from the strict piety displayed in his meditations) to have found a severe solemn aspect, gloomy and monastic; instead of which, I found a courteous well-nerved gentleman, a pleasing cheerfulness shining in his countenance.

After a proper introduction, he took a bible, and proposed reading a chapter, which being quite agreeable to me, he chose the 37th of Ezekiel; and commented upon it as he read, in such a manner, that my very soul burned within me. The power of God breathed upon the word, that it was sweeter to my spirit, than the honey or the honey-comb; and after he had done, he spoke of man's fall by nature, and salvation by grace, so as to captivate my very soul. O, thought I, what have I been doing all this while, that I have lived a stranger to these things? Surely, surely, true joy is only found in religion. Thus I reasoned with myself, while the angelick sounds flowed from his lips. In short, the sacred fire so glowed in my heart, that I thought I was in Paradise. After staying till pretty late, I took my leave; and as I walked home, I felt such mental pleasures, as tarnished all my sin and misery. I was now convinced, the only way to be happy, was to be given up to God. This discourse made too great an impression upon me, to be easy without going again the next day to my spiritual guide, who appeared to me as a messenger from God, to point me out the way of peace: accordingly I went, and found more and more reason to be satisfied; each day's converse blowing up the heavenly fire in my soul to such a degree, that I was all a-flame for God.

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Thus

Thus I went on for above a week, when being with Mr. Hervey one afternoon, he asked me to go to Mr. Whitefield's Tabernacle; where, says he, you will hear heavenly doctrine. I gladly accepted his proposal. And now was the first time of my entering into a methodist congregation. My friend having placed me properly in the place, some time before the service was begun, I had time to make reflections on what I saw; and I must confess, notwithstanding the warmth of my soul, the meanness of the place, and poor appearance of the people, somewhat disgusted me; which disgust encreased, when I saw a mean-looking man enter the pulpit, poorly clothed in a lay habit. What, thinks I, is this a fit person to preach God's word?

Well; soon after, the service begun with a hymn, which agreeably struck me; but when the preacher had done his prayer, I was amazed: I thought I never heard any thing so excellent before; my prejudices now began to vanish, and was now reconciled to hear the sermon. Accordingly the preacher took his text from Hebrews, chapter 13, and the latter part of the 5th verse; the words in the Greek are as follow: "I will never, never leave thee; No, I will never, never forsake thee." Upon which, he preached in such a manner, that he appeared as an angel from heaven to my soul. He opened the glorious gospel in so comfortable a manner, that I was filled with peace and spiritual joy, that was full of glory. I was enabled to see this text belonged to me, as also God's unchangeable love. My soul drank in every word as eagerly as the parched ground doth the falling rain. O, said I, within myself, **THIS IS WHAT I HAVE WANTED EVER SINCE I WAS BORN, BUT KNEW IT NOT.** I was then made sensible, that the gospel of Christ's redemption was the only thing could make me happy. As soon as the sermon was over, the concluding hymn quite delighted me. In short, the place, the people, and minister all appeared to me quite

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quite glorious: My prejudices were all gone, and I was now content to be taught by any one. O, blessed Jesus, how ought I to praise thy holy name, who made me willing in this the day of thy Almighty power! to Thee be eternal glory, Amen.

After I was returned to Mr. Hervey's from the preaching, he asked me how I liked it? My heart was too full to make any regular answer: but I believe, I said enough to convince him of my having been deeply affected with it. I must not forget to inform the reader, that this preacher's name was Humphreys, by trade a shoemaker. And yet I do declare, to God's glory, that his sermon was to my soul the most excellent discourse I had ever heard; being a true minister of Jesus Christ to me: For my disgust and pride fell down to the dust, under the power and demonstration of the holy spirit, wherewith he preached, which conveyed to my soul the most solid joy I had ever received in my life. Thanks be unto my dear Redeemer, now and ever, Amen.

Before I conclude this chapter, let the Reader admire, with me, what a blessed chain of wonderful providences were linked together at this time for my good! The impression from reading the Church Articles—The Gentleman at the Chop-House, and what followed—The passage and note in Mr. Hervey's meditations—The meeting with him—His carrying me to Mr. Whitfield's Tabernacle—The hearing of the Gospel there; and its effect on my soul. Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. What shall I render unto thee, O Lord, for all thy benefits? I will take the cup of salvation, I will call upon thy name, and offer unto thee the sacrifice of praise and thanksgiving continually.

C H A P. VIII.

Experience of great Joys in Christ Jesus, &c. Scoff from carnal People. Books bought in Moorfields, their value. Caution to the Reader not to be offended with the mean appearance of the Gospel.

I Did not stay long at Mr. Hervey's after this discourse, as other persons were then with him, and my heart was also too full for company. Accordingly I took my leave of him that night, and went home in joy and transport. The grace and mercy of God was so sweet to my soul, I knew not how to contain. All my carnal pleasures appeared contemptible in comparison of this, and such a hunger and thirst was raised in my Soul after the Word of God, that I believe had any person at that time, offered me a million of guineas, not to have gone to have heard this poor shoemaker preach, I should have trampled them under my feet: such was the power of the gospel on my soul. For the which, I desire to praise my blessed Lord and Saviour Jesus Christ, who opened my heart to receive the truth with joy. Now did I daily run to hear the word preached, though I believe near three miles from where I lived; no weather deterring me: for it was my meat and drink, to listen to the gospel; so much so, that it was a thousand times more delightful to me, than all the plays, assemblies, concerts, &c. that I had ever frequented in all my life.

O what a change was now wrought in me! I seemed to be in a new world; the bible was a new book to me, by reason of the light, and power that shone in it. I read with new eyes and a new heart; such as I never knew before. The whole creation appeared new to me, my soul was daily bathed in heavenly joys, and spiritual delights, such as were unspeakable, and full of glory.

About this time I courted retirement more than ever; and one day resorting to Kensington-garden, my favourite retreat, I was quite astonished to find a

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new manner of praying ; for I perceived my heart drawn out in prayer very earnestly, and yet I could not justly tell for what : At which I much wondered, not being able to judge what it could mean.—But afterwards I found it was the spirit of God, making intercession for me, with groanings unutterable, according to the will of God. I have often thought since, when reflecting upon this, that it might be said of me, as it was of Paul, “ Behold he prayeth ;” for now I prayed, not in word only, but in power, having received (not the form, but) the spirit of prayer.

By means of the word preached, and the continual advantages of Mr. Hervey’s private conversation, I was soon enabled to know the hand of the Lord towards me, in these things. Thus was my gracious Redeemer pleased to provide richly for my spiritual wants, and my soul grew daily in joy and happiness.

In a few weeks time, this blessedness so increased upon me, that I could hardly bear to live. I continually prayed to the Lord to grant I might be a martyr for his name’s sake ; desiring to suffer any death for Him, who was so good to my poor soul. My natural strength sunk under the weight of my happiness ; which was so great, that I minded not the body, and frequently could get no sleep, by reason of the heavenly manna, with which I was fed. My soul would be drawn out in prayer sometimes for hours together, in earnest breathings after God ; that I might know Him more and more, and be made conformable unto Him. Prayer now became as natural to me as my breath ; and was my chiefest pleasure and delight.

The heavenly fire kindled in my soul, was too hot to be concealed. I could not forbear discovering in some measure to all, what I had found. And now I set about, with the greatest eagerness, to write to all my friends and relations, what blessings the Lord had bestowed on me. I thought that the beauties of the gospel, which charmed me so, must have the

same effect on them. I expected the answers to my letters would bring me news of their seeing things in the same light as I did. But to my great surprise, it was not so; for I appeared as one much out of the way, and who was run into great errors and mistakes; and much pains were taken with me to make me think so too; but that could not be, for my soul felt the divine truths I have been speaking of, as plainly as ever any man felt the heat of the sun at noon; for my spirit was baptized into the grace of God, in such a manner, that all my faculties were replenished with the knowledge of his love, in which I was happy and blessed.

In consequence of having found such a pearl, I forsook my gay acquaintance; and entirely laid aside all plays, assemblies, &c. for these things no longer suited my spirit. A sermon now gave me a thousand times more delight, than any carnal diversions. The station of life I was in, soon made such a change to be taken notice of, and I appeared to most to be a mad-man, or a fool. My gay acquaintance would lament, that I who was so much esteemed, and well received into the best and genteelest companies, should now frequent the company of poor illiterate people, and be employing my leisure time in reading, or praying, or hearing of sermons, &c.—These things appeared unto them, as proofs of my madness and folly. But all this signified nothing to me, for my soul was more and more bent to “seek the kingdom of God and his righteousness.” The redemption of Jesus Christ, was continually upon my mind, and afforded me a joy, beyond all the pleasures in the world.

It would make a volume to describe the spiritual joys and comforts with which my soul was filled, for several weeks: Let it suffice to say, that it pleased the Lord to anoint my spirit day by day, and to let his goodness pass before me. I was made continually to enjoy unspeakable things, so that it became a burden to me to stay on earth.

Now

Now let it be observed, that all which I have been speaking of, came into my soul through the channel of a crucified Saviour: his sufferings and merits, apprehended by faith, opened for my soul its access unto God's love. Christ was not with me now a bye matter, but he was every thing to me, so that the very sight of a spiritual book, where his glory was displayed, would make my heart glad. And here I must mention one thing, for the mortification of the pride and wisdom of this world, which is, that the books which gave my soul the most comfort and spiritual edification, were such as I gathered from stalls in Moorfields, and other streets in London, where several of them were exposed to sale, with this title over their heads, PICK AND CHUSE FOR TWO-PENCE OR THREE-PENCE A-PIECE: Poor old shabby-looking books, quite despicable to appearance, and the authors chiefly persons of low estate in life. How hath God made foolish the wisdom of this world, and provided for the humble in heart. These books were more precious to me than mines of gold; and are now those, with which I think my library highly honoured. And as they contain the marrow of Christ's gospel, they appear to me complete, without morocco bindings or lettered backs, or such-like things; and notwithstanding their torn and mouldy garb, the beauties of the glorious truths, which they enfold, sufficiently recommended them to my esteem.

I suppose by thus speaking, I may offend some of my Readers; but let them remember, I am now relating matters of fact, which are strictly true; besides my design is not to flatter the pride and spirit of this world. "If I yet sought to please men, I should not be the servant of Christ." And moreover; I am not ashamed to confess that gospel, which is contrary to the honour and glory of this world. Christ's kingdom is not of this world, therefore the proud spirit of the Natural Man, is offended with its plainness and simplicity. Human pride will not stoop

stoop to such a Christ, as was born in a stable. It will not stoop to such a gospel as is received amongst the poor, nor accept of that preaching or writing, which is not set off by scholastic oratory and human learning: But the sheep of Christ know his voice, and are not ashamed of the poverty of his cross; for they glory in that Jesus, who is despised and rejected of men, and are ready to embrace the truth, however mean and poor the garb in which it may appear.

Therefore let me tell thee, O Reader! that a gracious God has taught me, in some measure, to glory in the cross. And I am not ashamed to own, that I have met with ten times more Faith and Love, and knowledge of divine things, amongst the poor illiterate of this world, than what I ever did amongst the rich, and great, and learned. And lest this should appear strange unto thee, let me bring to thy remembrance, what the apostle James saith, in the second chapter of his epistle, and fifth verse. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in Faith, and heirs of the kingdom, which he hath promised to them that love him." Wherefore wilt thou despise the poor, whom God hath chosen? Beloved Reader, I pray thee be not offended with the mean appearance of Christ's gospel, but remember what Christ said upon a certain occasion. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent; and hast revealed them unto babes: Even so, Father, for it seemeth good in thy sight." Therefore let not that seem bad in thy sight, which seemeth good in the sight of God; who regardeth not the pomp, or honour of this world; but "fillet the hungry with good things, and sendeth the rich empty away." Wishing thee a truly humble spirit, I will detain thee no longer from the following chapter.

C H A P. IX.

Publication of a religious Treatise. Journey into Yorkshire. Reflections on Dreams. A second remarkable Dream.

THE change and alteration that was now made in me, was not short and transient; but encreased more and more; as also my delight, and relish in the holy scriptures: For they were opened unto me by the divine spirit in such a manner, that I was enabled to apprehend, more and more, the love and grace of God to my soul; which weaned me exceedingly from carnal delights and pleasures; though I was then but 23 years old.

About this time, being full of love and zeal, I printed a little *Treatise of Christian Truths*, entitled **THE DOCTRINE OF JESUS CHRIST**, and scattered them about wherever I could, and frequently dropt them down privately, into the areas of people's houses, as I walked along the streets; being greatly desirous that every body might partake of the happiness I enjoyed. And it is not impossible, but some persons (into whose hands this book will fall) may perhaps have received one of those treatises, in that unexpected manner, and never knew before from whence it came.

Soon after this, I took a journey to see my friends in Yorkshire, and as I crossed that passage of water, where I had been in so much danger, as before mentioned, my soul was filled with joy, to think, that so great a change had been made in me, since that time. I was not now afraid of death, but rather wished for it, as that, which would open a door for me, to fly to Him, who had bought me with His blood.

As soon as I got to my native home, out of the abundance of my heart, I began to declare what God had done for my soul: and in every company, I could talk of little else; the love of Christ constraining me to it.—But I then learned, and have since learn-

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ed more and more, "That the things of the spirit
"are only spiritually discerned." And that till God
opens the heart, it never can entertain or receive the
mystery of Christ, but "Whosoever believeth in
"Him shall not be ashamed."

After some weeks, I returned back to London;
much in the same happy situation of mind, and I
was now rejoiced that I could go again, to hear the
gospel preached in its plain and wholesome simplicity.
The oratory and flourishes of man's wisdom, were
now tasteless to me. It was the theme of CHRIST
CRUCIFIED alone, which could give pleasure and
delight.

But now I come to mention a very particular
vision from the Lord to me, an unworthy sinner;
and which is too remarkable for me ever to forget.
"Praise the Lord, O my soul, and forget not all his
benefits."

The Reader may remember, that in the fifth chap-
ter of this book, I mentioned my having had a dream,
of a contest which the good and evil spirits had a-
bout my soul; in the midst of which, I awaked in
much uneasiness. But now it pleased the Lord in
his goodness, greatly to increase my happiness, by
another extraordinary dream, which seemed to re-
solve my former uncertainty about the place where
I was going; nor can I doubt but it was sent, as a
peculiar blessing to my soul.

Before I relate this visitation, I would observe,
that though the generality of dreams, are but con-
fused resemblances of waking ideas, and not to be
regarded; yet it is most certain from the scriptures
of God, and experience, that sometimes the Lord is
pleased to visit his children in the visions of the
night. And the son of Sirach, speaking of dreams,
saith; Set not thy heart upon them, if they be not
sent from the Most High, IN THY VISITATION,
implying, that there is a distinction to be made,
in such case. And many instances there have been,
of persons warned in dreams of things relating both

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to soul and body. And such particular visitations are not to be despised ; though the latter are not to be regarded, as deserving any attention.

I thought proper to make this digression, lest the Reader should imagine me to be one of those persons, who are disposed to find omens in every idle image of the night, however trivial it may be ; but this is a piece of Superstition, which I entirely disapprove of. —On the other hand, Surely the same Lord that visited Jacob, Joseph, Samuel, and the prophets, (in the Old Testament) by dreams ; and also appeared in the same manner to Paul, Cornelius, and Peter, the Wise Men, Joseph and Mary, &c. in the New Testament, can also visit now in like manner, those whom he seeth proper so to do : Nor is there any thing in scripture contradictory to it. Therefore I think they greatly err, who say, that God doth not, in a particular manner, sometimes visit his children now, by dreams and visions, for their spiritual edification in divine things. I am disposed to think, the serious impartial reader will be of the same sentiment as myself, when he has soberly considered the extraordinary dream which I am now going to relate, as being sent me in the day of my visitation.

I had been much in the enjoyment of spiritual things all the day, and at night when I went to bed, for several hours after, could get no sleep, by reason of my heart being drawn out so earnestly after God. At last I fell asleep, and methought I was at home, sick in bed at my father's house, with my friends and relations, all standing round me, hearing me talk of heavenly things ; for I dreamed that I had but two hours to live, but was in great joy, being fully assured, that I was going to glory. For as I remember, I saw Christ Jesus ready to receive my spirit. I thought, I employed my dying moments, in testifying to my relations the blessings of the gospel : and at the expiration of the time, gave up the ghost. When immediately, I thought I flew up into the air, to the place where the Lord Jesus Christ stood, in a human

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human form ; who took hold of my right hand, without saying any thing ; and began to lead me to heaven. As he was leading me along through the air, I perceived a multitude of evil spirits in monstrous forms, resembling something human, though of a gigantick size, and strange odd-shaped arms. I thought these evil spirits made a sort of a lane, through which Christ Jesus did lead me along ; but all the way they brandished their arms at me, with great fury ; but as Christ approached them with me in his hand, they shrunk back, being afraid of coming near the Lord. When I perceived this, it gave me courage, and I felt unspeakable joy in my soul ; and I observed moreover, that they were chained at the feet by two and three together, and had no power to hurt me. In this manner methought I passed, until I came to the gate of heaven ; my inward transports encreasing every step, beyond all description. When I was just at the entrance of this blessed gate, I thought a monster, somewhat like a bear, flew upon my left arm, and the moment I turned my eye upon it, it fell to the ground upon its back. Upon this, the Lord Jesus Christ (who had still hold of my hand) turned his face to me, and with a smile asked, if it had hurt me ? I answered, No, Lord ; for it has got no teeth, nor claws. I thought then that Christ put his hand to the gate of heaven, to open it, and in that instant of time I awaked.—But Oh ! no tongue can tell what impression it made on me, nor can I ever forget it. For though I have here described it as well as I can, yet the divine sensations, and unutterable transports of my soul, I enjoyed in it, are beyond the power of any words to illustrate, and for some time after I hardly knew how to suffer this mortal life.

And now, O Reader, canst thou think that this visitation is to be ranked in the class of common dreams ? Surely no : I am constrained to look upon it, as sent from the Lord to strengthen my soul in Him : And I trust, I have been enabled to learn many

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many choice lessons from it, for the edification of my spirit, in the Faith of Jesus, "who was once dead, but is now alive, and liveth for evermore. And to whom be honour and glory, for ever and ever." Amen.

As digestion is that, which gives to food its nourishing quality; so reflection is that, which makes reading, or hearing of divine things, nourishing to the soul. For which reason, I will lay down my pen a little, to afford thee an opportunity of meditating upon, and digesting what thou hast read; and then proceed, in an impartial christian spirit, to read, for the profit of thy soul, what the following chapter will unfold.

CHAP. X.

Reflections upon past Experiences. Thoughts concerning sensible Frames; and their Distinction from Faith. Experience of the Loss of Frames. Lessons learned thereby.

BEFORE I pass on to relate the occurrences which followed this last extraordinary visitation, I would make a few remarks concerning the joys, delights and continual transports, with which the Lord was pleased to favour me, as already mentioned in the foregoing chapters.

And I would observe in the first place, that I was as yet but a babe in Christ. And as He is said to carry his lambs in his bosom, so he was pleased to indulge my soul with the sensible consolations of his Spirit, that I might be more and more allured to run my christian race. But this life was not so much a life of faith, as of sense. I was not as yet trained up to walk by faith alone: for though I had faith, yet without these sensible manifestations, it was not strong enough to support me.

Secondly. Though these joys and comforts were so glorious to the eye of sense; yet I have since
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learned, that they are far inferior to that faith which lives upon the fullness of Christ, and upon the grace which is IN HIM. For these sensible frames are subject to change and fluctuate, but in Christ there is no change. Now, however pleasing to flesh and blood these frames may be, yet they do not constitute that “ Kingdom which cannot be moved.”

Again. Notwithstanding this : these comforts and consolations are not to be despised ; for as the blossom appears before the fruit of the tree, so these are the spiritual blossoms, which flow from Christ in the heart, concealing the fruit of faith ; which when it grows up, will stand and abide, when these are withered and gone. But in this knowledge, young Christians are generally very unskilful ; for they are apt to live more upon these blossoms of sensible comforts, than upon Him, who is the Fountain of Glory ; not considering these are intended to lead their souls to a more enduring substance : I mean that incorruptable Righteousness which is in Christ, which becomes their own everlasting Robe, by union with Him ; a treasure, which abideth and endureth for ever. Now from this unskilfulness it happens, that young Christians are for taking their rest in their sensible joys and comforts, instead of Him who gave them ; and by this means the gifts are more highly esteemed of than the Giver, which is greatly dishonourable unto God.

Hence I would observe, that the Lord, in order to cleanse the soul from filthiness of spirit as well as flesh, is often obliged to withdraw from his children these glorious blossoms ; and this in mercy to their souls. And though, like Jacob, they are ready to cry out, All these things are against them ! yet indeed it is quite the contrary : for by thus withdrawing, the Lord is teaching them to come up to Him, and to put them in possession of HIMSELF ; who then becomes, in the soul, a never-failing Spring of Joy and Peace.

These remarks, which are made from my own experience,

experience, may serve as an introduction, to explain many particulars in what I have further to relate, concerning the Lord's gracious dealings with me; and may enable the Christian reader, (through God's blessing) to receive that spiritual instruction which shall be to the glory of God, and the profit of his, or her soul: Amen.

After the beforementioned dream, I went on for some time in a continual fervor of soul; prayer being my breath, and praise my recreation. Spiritual books were always food to me; and to hear the preaching of the gospel, was sweeter to me than all worldly matters. But now, by degrees, the Lord began to teach me how to want, as well as how to abound, for I began to find that sometimes reading, hearing, praying, &c. were attended with dryness, and barrenness; things which before I was not much acquainted with: For hitherto I found no difficulty in spiritual occupations, being generally upon the mount; but a gracious God began now to wean me from sensible transports, by letting me feel more and more of my own insufficiency. So that frequently, I could get no relish in the whole bible; nor in praying, nor in hearing sermons, &c. and not only so, but I experienced more and more of the depravity and corruption of my nature; so that very frequently I was at a stand, being filled with many fears and doubts, lest I should be lost after all.

I now found that my faith was very small, for I hardly knew how to keep my head above water in the absence of sensible frames. And indeed it is no easy matter to venture out upon a full Saviour, while the heart (as to sense) is hard, and dead and stupid. I now found that the Lord called me to the "Fight of Faith;" which was not so agreeable to me as a life of sense; though so necessary for spiritual progress. I was now led more and more to experience the weakness of my nature, which occasioned much tribulation and sorrow: So that sometimes I was ready to be quite cast down. But my merciful Saviour, to

keep me from fainting, would now and then visit me with very glorious discoveries of his grace and love; but still they were short in their stay.

After I had thus gone on for some time, it pleased the Lord to direct me to sit under a preaching that was more suitable to my state of mind. Where I was taught more clearly to live upon Christ, and his righteousness, without sensible comfort, to ground my faith upon. By this means, I found my dead heart often quickened, and experienced it to be a more excellent way than lusting so much after sensible frames and joys, which often steal the heart away from the simplicity of Christ. For by this faith, the soul will stand its ground in the absence of sensible manifestations. And it is far better to live upon Christ, than upon these, because they are so uncertain, and so subject to change. Happy is the man who has the spiritual skill to live upon Christ, in the midst of sensible deadness, as well as in the midst of sensible manifestations!

The Grace of God in Christ is an Infinite Incorruptable Treasure; and true faith lives upon this treasure, as it is IN JESUS. This the apostle had in his eye, when he said to Timothy, "Thou therefore my son, be strong in the Grace that is in Christ Jesus." This Grace is out of the reach of every foe; no thief can steal it, nor moth corrupt it. O heavenly divine faith, where the soul has union with the fountain head, and possesses Christ himself, by being IN HIM! They who are acquainted with this blessed experience, prove what Solomon said, "The name of the Lord is a strong tower, the righteous runneth into it and is safe."

The Lord was pleased, in some measure, to teach me these things, whilst my flesh was exercised with frequent leanness, and barrenness. And very often, when I have been in this winter-state, and deprived of sensible joys, the Spirit would give me such views of the fullness of Christ, that I have seen more glory in being united to Him, than in ten thousand worlds,
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or in the most sensible consolations. So that I experienced the truth of what Christ spake to his disciples of the Spirit, "He shall glorify me, and take of the things of mine, and shew them unto you." O! blessed be God, these discoveries greatly strengthened, and enabled me often to triumph in Christ by faith, when I was very barren and dead as to sense.

By such dispensations as these I learned, more than ever, the mystery of faith; and was taught to prize a life of faith, beyond a life of sense: though not without great oppositions and struggles of unbelief. By which conflicts, I was frequently brought into great distress of soul, and ready to judge myself to be without grace. But still the Lord, every now and then, was pleased to renew the discoveries of Himself, alluring me more and more to come out of myself and to live upon Him.

I would observe, that I was not only taught these things by outward preaching, but also in my walks and meditations; the Anointing from above, enlightening my soul to behold the things of the Spirit.

At this time also, the Lord was pleased to cast in my way several books, which He greatly sanctified to the nourishment of my soul; such as Dr. Crisp's sermons, and Marshal's Gospel Mystery of sanctification, and some other excellent treatises; sweetly tending to lead souls unto the Rock that is higher than themselves. And indeed I stood in need of gospel cordials, for I experienced so much of the insufficiency and helplessness of my own nature, that had it not been for the views which were given me of greater treasures in Christ, I could not have supported it.

Notwithstanding the inestimable treasures which faith discovers, the soul (through diffidence and unbelief) is very difficultly brought to lean on Christ; but would fain take up its rest in the streams of grace, which He is pleased to communicate: By reason of which injudiciousness, the Lord in mercy often

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takes away the streams, that He may become all things to his children; and that they may know the unsearchable riches of his love, which never fadeth, but remains the same to-day, yesterday and for ever. What a glorious exclamation doth the Psalmist make upon the consideration of this matter! which I will here recite, and so conclude the present chapter.

“Blessed are the people that know the joyful sound:
 “They shall walk, O Lord, in the light of Thy
 “countenance. In Thy name shall they rejoice all
 “the day: And in Thy righteousness shall they be
 “exalted. For Thou art the glory of their strength:
 “And in Thy favour shall our horn be exalted.
 “For the Lord is our defence: And the Holy One
 “of Israel is our King.”

Beyond my Faith, and every Grace,
 I'll Glory in Thy Righteousness.
 Thy Gifts are sweet, I grateful own,
 But, O my Lord!--Thou art my Crown.

C H A P. XI.

Exercise of Soul about the Doctrine of Election. Tried Faith, the best Faith. Advice to the Reader.

AT this time, I received no small advantages from the conversation of those who lived in the experience of what I quoted from the psalms, in the close of the foregoing chapter. And I found that the matter of their joy was not their frames, but Christ Jesus their Lord. By reason of which, they possessed an habitual peace in the inward man. Now the Lord, by his blessed Spirit, did often convince me, that it was my privilege to enter into the same rest. I was inwardly persuaded, the foundation of a crucified Saviour was strong enough to support a constant joy. And I always found it strongly inculcated by the apostles; especially by the apostle Paul, who directed his converts to “Rejoice
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“ in the Lord always : and again,” (says he) “ I say rejoice.” And he also declareth, that “ The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.” And by waiting upon the Lord, I found by rich experience, the truth of these things in some degree, though at the same time attended with frequent ebbs and flows.

Whilst I was thus under the gracious dealing of the Lord, my spirit was often troubled about a matter which, I dare say, most of God’s children have been perplexed with ; and that was, whether I was one of the Elect or no ? For I plainly perceived in reading the scriptures, that God’s people were a peculiar people, distinguished under the character of “ Sheep, Abraham’s seed, and Heirs of eternal life, &c.” I also observed, that the Lord Jesus Christ declared, that “ none should pluck them out of His hand,” and that “ His sheep knew His voice, &c.” And in reading the 8th chapter to the Romans, I remarked that the apostle Paul speaks particularly concerning this matter ; declaring that the children of God, are “ The Called according to His purpose.” And then goes on in these words : “ For whom he did foreknow He also did predestinate to be conformed to the image of His son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called : And whom He called, them He also justified : And whom He justified, them He also glorified.” By these, and innumerable other passages, I was convinced, that all true believers were chosen in Christ unto eternal life before the world began : And that all the blessings of redemption, effectual calling, justification, sanctification, and glorification, were as so many streams flowing from this choice, and which, in the covenant of grace, were secured unto them.

Now the consideration of these things greatly affected my mind, and filled me with terrible fears and

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takes away the streams, that He may become all things to his children; and that they may know the unfearchable riches of his love, which never fadeth, but remains the same to-day, yesterday and for ever. What a glorious exclamation doth the Psalmist make upon the consideration of this matter! which I will here recite, and so conclude the present chapter.

“ Blessed are the people that know the joytul sound:
 “ They shall walk, O Lord, in the light of Thy
 “ countenance. In Thy name shall they rejoice all
 “ the day: And in Thy righteousness shall they be
 “ exalted. For Thou art the glory of their strength:
 “ And in Thy favour shall our horn be exalted.
 “ For the Lord is our defence: And the Holy One
 “ of Israel is our King.”

Beyond my Faith, and every Grace,
 I'll Glory in Thy Righteousness.
 Thy Gifts are sweet, I grateful own,
 But, O my Lord!---Thou art my Crown.

C H A P. XI.

Exercise of Soul about the Doctrine of Election. Tried Faith, the best Faith. Advice to the Reader.

AT this time, I received no small advantages from the conversation of those who lived in the experience of what I quoted from the psalms, in the close of the foregoing chapter. And I found that the matter of their joy was not their frames, but Christ Jesus their Lord. By reason of which, they possess an habitual peace in the inward man. Now the Lord, by his blessed Spirit, did often convince me, that it was my privilege to enter into the same rest. I was inwardly persuaded, the foundation of a crucified Saviour was strong enough to support a constant joy. And I always found it strongly inculcated by the apostles; especially by the apostle Paul, who directed his converts to “ Rejoice
 “ in

"in the Lord always: and again," (says he) "I say rejoice." And he also declareth, that "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." And by waiting upon the Lord, I found by rich experience, the truth of these things in some degree, though at the same time attended with frequent ebbs and flows.

Whilst I was thus under the gracious dealing of the Lord, my spirit was often troubled about a matter which, I dare say, most of God's children have been perplexed with; and that was, whether I was one of the Elect or no? For I plainly perceived in reading the scriptures, that God's people were a peculiar people, distinguished under the character of "Sheep, Abraham's seed, and Heirs of eternal life, &c." I also observed, that the Lord Jesus Christ declared, that "none should pluck them out of His hand," and that "His sheep knew His voice, &c." And in reading the 8th chapter to the Romans, I remarked that the apostle Paul speaks particularly concerning this matter; declaring that the children of God, are "The Called according to His purpose." And then goes on in these words: "For whom he did foreknow He also did predestinate to be conformed to the image of His son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called: And whom He called, them He also justified: And whom He justified, them He also glorified." By these, and innumerable other passages, I was convinced, that all true believers were chosen in Christ unto eternal life before the world began: And that all the blessings of redemption, effectual calling, justification, sanctification, and glorification, were as so many streams flowing from this choice, and which, in the covenant of grace, were secured unto them.

Now the consideration of these things greatly affected my mind, and filled me with terrible fears and

and vehement desires. For this thought would often stick upon me, How do I know whether or no I am one of God's Elect? This sometimes put me to a stand, and I could not tell what to say. Again, the discovery of the happy and blessed estate of those who were chosen of God, made me burn with unspeakable desires to be of that blessed number, "Whose names were written in the book of life." In consequence of my being thus agitated with these fears and desires, I was spurred on to be very earnest in prayer, and in the use of the means and ordinances of Christ, that so I might be enabled "to make my calling and election sure," to my own conscience. For Oh! I could not bear the thought of being out of Christ. But the way by which I most constantly got relief out of these misgiving fears, was by casting myself as a poor sinner upon the mercy of God in Christ, trusting in His blood and righteousness for the salvation of my soul. And indeed, though the Lord often permitted me to be sorely tried about these weighty points, yet He was graciously pleased not to let me be overcome, but stepped in to my relief, and frequently witnessed with my spirit that He was my Lord and God.

With regard to these and all such sort of trials, I would observe, that by them my soul was more and more established in the faith; and confirmed in the grace of God. For the faith that is tried, is the best faith. And I am persuaded that a sound faith in any gospel truth, meets with frequent conflicts by reason of satan's temptations, and fleshly reasonings; and consequently, must expect to meet with many brunts and oppositions, before it can be steadfast and firm. And it is by such difficulties and oppositions that faith grows stronger and stronger; and so gains richer experiences of the truth and faithfulness of a gracious God.

And now, O Christian Reader, let me address a word to thee by way of edification. Art thou, or hast thou been, tried in the manner I have been speaking

speaking of? If so, then learn, that thy case is not singular; but that it is the common lot of God's children. Again, under all such conflicts, reason not with satan, but fly for refuge to the Lord: And be assured, that if thou art enabled to trust in Him, that "He will in no wise cast thee out." Therefore, if thou art troubled about thy election, remember that no man can know his election, before he believes in Jesus Christ. If thou art a believer, then thou art one of God's elect; yea, though thy faith may be but as a grain of mustard seed. Therefore lift up thy drooping head, and give all diligence in the use of Christ's ordinances, to make thy calling and election so sure to thy own conscience, that thou mayest "rejoice in the Lord with joy unspeakable and full of glory:" Till thou shalt be persuaded "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate thee from the love of God which is in Christ Jesus thy Lord.—What shall we then say to these things? IF GOD BE FOR US, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth." To Him be glory and praise for ever and ever, Amen.

The Golden Chain.

ROMANS viii. 28, &c.

I.

ALL Things shall work for Good, we know,
To them that Jesus love:
Who are the Call'd on earth below,
As Purpos'd was Above.

II.

Whom God foreknew, He did decree
Should wear Christ's Image bright;
That 'mongst His Brethren, He might be
The First-born Child of Light.

III. More-

III.

Moreover whom He did Ordain,
He Call'd: then Justify'd:
And, that He might compleat the Chain,
Them also Glorify'd.

IV.

What shall we then to these Things say?
If God be on our side,
Who can (that would, oppose our way)
Ere stop FREE GRACE's Tide?

V.

If God, His Son, from bitt'rest woe,
From Justice, did not spare,
How shall He not with Him bestow,
Freely, all things to share.

VI.

Who shall against the Lord's Elect,
Lay any thing to charge?
God Justifies:—my Soul reflect!
With Christ, thou art at large.

VII.

Who shall condemn? 'Tis Christ that dy'd:
Yea more, is rais'd again;
And ever at His Father's side,
He pleads His death and pain.

VIII.

Who shall His Love from us divide?
Shall famine, or distress?
Or persecution, if we're try'd;
Or sword, or nakedness?

IX.

(As it is written, For Thy Sake,
We're killed all day long,
As Sheep for slaughter, led to stake,
By Cain and Ishmael's throng.)

X.

In all these things, most surely we
Much more than Conqu'rors prove,
Through Him who dy'd to set us free,
Through His Almighty Love.

XI. I am

XI.

I am persuaded in my Heart,
Through all Creations wide,
No power there is can ever part,
Christ and His Blood-bought Bride.

XII.

Not earth, nor hell, with all their hate,
Tho' join'd in closest band,
Can us, from God, e'er separate,
Or pluck us from His Hand.

XIII.

His Truth and Goodness is the Rock,
Which all the Church sustains :
It stands unmov'd in every shock,
And GRACE for EVER Reigns.

C H A P. XII.

A solemn Dedication of myself to God. Strong impulses to preach the Gospel; and causes thereof. An extraordinary occurrence satisfying the Author of his Call to that Work. His first attempt in private. His ill success from trusting to Notes. Encouraged by trusting in the Lord. Plan of preaching, with reflections upon the Ministerial Employ.

THE particulars of what I have hitherto related, since my first acquaintance with Mr. Hervey, were contained in about a twelvemonth's space; in which time I experienced many other gracious dealings of the Lord to my soul, which I omit for brevity's sake, as also through an inability to describe many spiritual discoveries and sensations of the mystery of the grace of God, appearing in the redemption of Jesus Christ, which frequently were out of the reach of any words to describe. Only let it suffice to say, by these things I was more and more convinced of the exceeding miserable and unhappy state of a natural man; and of the exceeding glorious and happy state of a regenerated man.

Oh

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Oh how little doth a blinded carnal world conceive what divine secrets are communicated to those souls, that are quickened by the Spirit of God to see themselves "new creatures" in the holy humanity of "the Second Man, the Last Adam, who is the Image of the invisible God," and in whom, "all the fullness of the Godhead dwelleth bodily." How little doth the wisdom of an unregenerate world, apprehend the unutterable sweets that such souls find in the enjoyments of the grace and love of that God, who manifests Himself in their hearts, as the perfection of beauty, and as their incorruptable and eternal portion, "which abideth and endureth for ever." But to return from whence I have digressed, and to proceed in my narrative.

One day (according to the subjoined date) I was in a very solemn frame of mind, occupied in considering what it might cost me to follow Jesus Christ in his life and doctrine. Whilst I was so employed, I found the Spirit of God strongly allured me to make a particular dedication of myself to Him. An extract of which is here copied from what I wrote down on that occasion.

"**O** Thou ever adorable Lamb, in whom are hid all the treasures of wisdom and knowledge; Thou art the Father of mercies and the God of all comfort and consolation. I am ignorant, but Thou hast a treasure of wisdom. I am groping continually in darkness and delusion, but Thou art the Sun of Righteousness, containing an infinite ocean of pure light. I am weak and feeble, and in myself a prey to every temptation, but in Thee, Lord, is everlasting strength and power. I know not how to conduct myself in life, but Thou art the good shepherd, and art a sure rock of defence to all that put their trust in Thee. Thou art all love, all power, all wisdom and knowledge. Where then, Lord, can a poor sinful, weak, ignorant, helpless creature, shelter himself from all danger but in Thee?

" vation,

“ Lord, upon Thy invitation that Thou wilt cast
 “ none out that come unto Thee, I commit all my
 “ concerns, spiritual and temporal, to Thy care.
 “ I commit my soul unto Thy free mercy for sal-
 “ vation, thro’ Thy all-sufficient merits alone. In
 “ Thy blood and righteousness I will trust all my
 “ future hopes. And in Thy wisdom, righteouf-
 “ ness, sanctification and redemption, I commit my
 “ soul against the flesh, the world, and the devil;
 “ and do believe, that the same is sufficient to fit
 “ me according to Thy blessed image, notwith-
 “ standing my corruptions, and the power of satan.
 “ Thou art my strength, of whom shall I be afraid?
 “ In Thy strength I commit myself, and am safe.

“ And now, O Lord Jesus, I commit all the
 “ concerns of this world to Thy care and protection:
 “ and do believe, that whatever happens, shall be
 “ for my good. If poverty, sickness or reproach
 “ should be my lot, I know they will be a blessing
 “ to me. If contempt, scoff and ridicule should be
 “ my portion, I know they will be blessings, for
 “ which I should praise Thee for Thy goodness.
 “ Lord, Thou gavest Thyself for me; surely, then,
 “ Thou wilt refuse nothing that is for my good.
 “ Lord, I do believe, through Thy grace, that Thou
 “ wilt not. Then what can hurt me? Nothing:
 “ Thou art my portion.

“ I this day take Thee for my Saviour, my Re-
 “ deemer, my guide and protector, and the rock of
 “ my hopes, for all mercies, whether spiritual or
 “ temporal. Thus, Lord, I roll all my concerns
 “ upon Thee; and know nothing can hurt me.
 “ The world, nor sin, nor the powers of hell can
 “ rob me of Thy protection. And now, I beseech
 “ Thee, accept my soul and body, and all that I
 “ have, and use me as an unworthy instrument to
 “ Thy glory: I give myself up to Thee, O Lord,
 “ intirely. O remove all obstacles that would im-
 “ pede me! I would henceforth live only unto
 “ Thee. Thus, Lord, in Thy strength I enter

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“ into this covenant; and will be satisfied with
 “ whatever Thou art pleased to bestow upon me, as
 “ being confident I shall have every blessing, tem-
 “ poral and spiritual, as shall be for Thy honour
 “ and glory, and my own good. Witness my hand,

FRIDAY, } CORNELIUS CAYLEY.”
 FEB. 14, 1752. }

I must inform the Reader, that within the last mentioned period, for about three quarters of a year, I was continually urged and prompted in my mind, to preach publickly that gospel which made me so happy. And this for two reasons. The *One*; because my soul was constantly hungry and thirsting, that my fellow creatures might be partakers of the same happiness. The *Other*; from my perceiving very plainly, that the doctrines of grace once owned and acknowledged by the Church of England, in her articles and homilies, &c. and also by the Protestant Dissenters, in their confessions of faith in the Assembly's catechism, &c. were now greatly departed from, and neglected both by ministers and people: And that in the place of these doctrines, a new system of divinity was substituted; consisting of Arminian, Pelagian, and Socinian errors, tending to the subversion of the true gospel, and to the keeping of souls in gross Egyptian darkness; strangers to the corruption of their own nature, and strangers to the grace of God in Christ Jesus, and salvation by Him. And now, that I was brought to experience somewhat of these great and important truths, my eyes were opened to discern, what numbers of persons were contenting themselves with a round of external duties, without being acquainted with any thing more in religion than the outward form; denying the power of Godliness, and mocking and persecuting all those who professed to know the same.

But now I found my desires grew more and more vehement; and my uneasiness encreased so much, that I could not rest. Upon which I cried earnestly

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to the Lord, day by day, that I might be directed into the good pleasure of His will concerning this matter; and my spirit was drawn out to beg of Him, that if it was His will that I should preach the gospel, that I might, by some means or other, be made satisfied of the same. I was very sure, that I was not urged to the ministerial employ by any prospect of *filthy lucre*, or temporal honour, because I knew in the manner I proposed to follow it, that the world would mock and jeer, and reproach me, and that it might entirely put a stop to my temporal prospects of preferment at Court. So mean a thing is it in the eye of the world, to be a preacher of the gospel to the poor. I knew I must expect a thousand reproaches from many quarters, if I went out into the highways and hedges, to seek after "The lost sheep of the House of Israel," and to preach unto them "the Kingdom of God." But such was my thirst after this glorious employ, that none of these considerations deterred me; only I was afraid lest pride and self-conceit should be at the bottom; being jealous of the deceitfulness of my own heart. And yet (as I said before) I knew that (in the manner in which I proposed to preach the gospel,) the world would mock and scuff at it, and refuse commerce with me, and be ashamed of my company. So great a scandal is it, in the eye of this present degenerate age, to be a preacher of the gospel in its plainness and simplicity, according to the Word of God.

Thus was I tossed in my mind, till at last it pleased the Lord to open a door for me in the following manner: One morning being very earnest in prayer concerning these things, and wrestling with the Lord even to an agony, prostrate on my face; a person knocked at my chamber door, upon which I rose up and opened it, and found it was a minister of the gospel, who was lately come to London, and whom I had heard preach sometimes with much approbation; but had no further acquaintance with him,

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than exchanging a few words in our way home from the meeting. After he had sat down a little, he surprized me exceedingly by saying, that he came to tell me, that he was persuaded in his mind, that the Lord had called me to preach the gospel of His grace; and though he said he could not tell where, nor with whom I should labour; yet he was urged in his mind to let me know, he was strongly persuaded that I was called to the work.

Let the reader judge how surprized I must be, to hear this from one who was a stranger to me, and quite unacquainted with my thoughts about entering into the ministry; and also coming at the very time I was praying to the Lord for direction in this point. After he had delivered his message, I made many objections, and concealed from him the workings which I had had in my own spirit, as well as what I was about when he came and knocked at the door. But though I seemed not to take any great notice of what he said, yet I pondered it much in my mind, and found the more I conversed with him, the more plainly the hand of the Lord appeared in this unexpected visit. Amongst many other things, he told me that if I would exercise myself with a few friends in private, I might be enabled to discern, whether the Lord opened my mouth or no; for he urged, that if I was really called by the Lord, I should find both enlargement of heart, and freedom of speech; and by some trials of this sort, with the help of the judgement of experimental Christians, I might come to know more evidently the mind of God, whether it was my duty to speak in His name, or to hold my tongue.

Now this advice appeared to me far from being contemptible; and I was resolved, with God's leave, to pursue it. Accordingly, some short time after, I gathered about forty or fifty persons, in a private society, and (for the first time) went to exercise in prayer. And it pleased the Lord so to fill my heart with the spirit of prayer and supplication, that I could

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not refrain from overflowing in floods of joyful tears. After this was done, I began to speak from that text, " Rejoice always in the Lord, and again I say rejoice." And I found such enlargement of heart, and freedom of speech, that I was astonished; and the company appeared to be much affected; and one woman in particular, who had been in great distress of soul, received much blessing from the same. This encouraged me to a second meeting; in which I found the Lord was much with me, and the woman before-mentioned was (under this second trial) set at liberty in her soul, and enabled to rejoice by faith in God her Saviour. I now began to get more courage, and found that (in repeated exercises of this sort) the Lord blest and comforted my own soul; and I was more and more persuaded, that I was moved by the Holy Ghost, to take upon me the work of the Ministry.—And let no man judge this as an enthusiastical fancy, * for it is quite agreeable to scripture, and what every Church of England Minister declares of himself, before he is ordained; our Protestant Reformers thinking it highly necessary that every true Minister should be so called, and so declare.

Thus I went on as I remember for some weeks; but still in private. At last, I thought I would venture a trial in publick preaching, in one of the Methodist congregations at Loriners Hall. And now being about to appear so openly, some days before the time I studied and wrote down a sermon, which I designed to get off by heart; being afraid to trust the Lord for a sufficient supply, when the time came. But alas! I found this wisdom of mine was meer folly; and sprang from unbelief. For what cause had I to doubt of the Lord's assistance now as well as heretofore? It was the fear of being confounded before a publick congregation, which induced me to take a step, that I judged the most likely to prevent such a thing. But in this particular I found by experience,

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* Vide my printed Letter to Mr. Potter, Page 22, 23, for what I have further said on this point.

how empty and vain a thing it is, to trust to an arm of flesh: For when I was going into the pulpit, notwithstanding I had got my lesson so well, my heart failed me, and my knees knocked together: For as I had trusted to my memory and not to the Lord, I found myself destitute of the assistance of his Spirit; and after I had given out my text, I forgot my plan and method, and was not able to remember my heads, nor any thing else; and made the poorest piece of work of it that could be.—Thus was the Lord pleased to let me see my folly, and permitted me to appear in such a broken disconcerted manner before the people, as filled me with grief and shame.

As soon as I got home I pondered upon what had past: and thought that I would preach no more; but as I began to suspect that my ill success was owing to my unbelief and trusting to myself, I thought I would venture to preach again, and entirely trust the Lord, both for matter and manner; and if I found that He did not assist me, then I would conclude, it was a call for me not to proceed any further in the work of preaching the gospel.

With this resolution, I soon after entered the pulpit a second time, without premeditating what I should say; and blessed be God! I then had a most sweet enlargement of heart and liberty of speech; so that it was very manifest that the Lord was with me. Upon this I was quite revived; and resolved that for the time to come, I would entirely depend on the Lord, for the assistance of His holy Spirit to enable me to preach. And blessed be His holy name! for near six years that I have laboured as an unworthy servant of Jesus Christ, in the ministry of the gospel, (viz. to the present year 1758) I have never had any reason to repent this trust; but he has been pleased to help and assist me, even beyond my expectations. So that by virtue of faith in Him, I find it much easier and pleasanter, to face the largest congregation with a dependance on His holy Spirit, than if I had my discourses penn'd down before me

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me in the pulpit. And I can truly say, that the sermon beforementioned, which I took so much pains in studying beforehand, was the most imperfect, incoherent harangue, that ever I made. And the Lord made it an effectual means to prevent my ever trusting to such a broken reed again; teaching me plainly that my duty was to depend solely on Him. And in so doing I hope I can say, I have found "my labour not in vain in the Lord." For which I desire to ascribe unto Him, all honour and glory, and praise, now and for evermore, Amen.

Thus in the year 1752, about the summer season, I entered upon the sacred employ of preaching the "glad tidings of peace by Jesus Christ;" in the 24th year of my age: being encouraged so to do by the reasons beforementioned, and the pressing solicitations of many people, who professed to be edified thereby.

Now let it be observed, that the plan I set out with, (and have ever since continued) was to preach the gospel wherever I could, without respect to any party, sect, or denomination whatever.—Being fully persuaded, that all persons might be ranked into two classes; either such, as were in their natural state, "dead in trespasses and sins, not having the Son."—Or such, as were "regenerated, quickened, and made alive by the spirit, and have the Son." In consequence of this persuasion, I considered persons only as believers or unbelievers, whatever their outward modes, forms, or ceremonies might be: which many are abundantly more zealous for and earnest about, than the weightier concern of "following Christ in the regeneration, and being changed into His image, from the beholding His glory, by the Spirit of wisdom, and revelation, in the knowledge of Him, as the eternal salvation of their souls."

This view of things, made me not willing to join with any denomination in particular; though willing to give my labours wherever I might be received. And, accordingly, I preached in several different Christian Societies in London, who thought they perceived

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perceived in me the Grace of God, and a Call to preach the same.

Another thing I was also convinced of; which was, that Jesus Christ had consecrated the whole earth to preach the Gospel in, and that His precious Blood, which was spilt upon the ground, (once cursed for man's sake) now hallowed and sanctified it, and made it lawful for the true ministers of His gospel to preach it every where, according to his command: Who never intended it should be confined to be preached in such and such particular places of man's appointment.—For it is frequently the duty of Ministers, to “go into the highways and hedges,” to preach the gospel to such souls, as would not perhaps come within a place of worship; and who (nevertheless) by this means, are often brought home into Christ's fold. And (whatever proud man may think!) the Lord Jesus Christ is as ready to give His Blessing to His Word preached in the field, as well as in the temple: Which if it is not for the honour and glory of this world, is however very much for the glory of God, and the good of souls; which ought to be the main concern of all such, who profess themselves to be Ministers of Jesus Christ.

The Reader may judge, whether I was not sure of meeting with much opposition in pursuing such a plan.—And indeed, I found enough of it.—For I was presently condemned from many quarters; some crying out that I was a fool, a madman, an enthusiast, &c. others, that I should certainly be turned out of my place at Court, and lose all my prospects there; and many other such sort of exclamations. All which I was well aware of before, and hope had counted the cost: And being persuaded I was discharging my duty towards God and man, I was enabled in the Lord's strength to go on in his name; knowing that “if I sought to please men, I should not “be the servant of Christ.”—And though this employ seemed so despicable unto many, yet to me, it appeared highly honourable, and worthy of pursuing.

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Accordingly, I was enabled to proceed in the same, with much spiritual joy and delight, though attended with many troubles in the flesh; the particulars of which I think needless to trouble the reader with; only thus much I would observe, that they would have proved insupportable, had not the Lord “strengthened me with might, by his spirit in the inner man;” graciously pouring into my soul, the consolations of His Love, which were beyond all earthly joys; and for which I desire to praise the holy name of that Jesus who though “despised and rejected of men, is exalted above every name, and has all power both in heaven and in earth,” and whom I acknowledge as my only Lord, and God, and Saviour; worthy of honour, and glory, now and forever. AMEN.

Under the Shadow of Thy Wing,

May I for-ever flee!

For no such Joys the World can bring,

As those, which flow from Thee.

C H A P. XIII.

The particular Doctrines, which the Author was led to preach, agreeable to the articles of the Church of England; with reflections on the superstition and persecuting spirit of many in that Church. Some remarkable instances of conversion in dying Persons. Reflections on the same, with an address to the Reader.

HAVING in the last chapter, given some account of my call to the work of the Ministry, and my plan in setting out in the exercise of that function, it will (I trust) be for the glory of God, and the edification of my readers, to proceed in relating such particular facts and circumstances, as may serve to evidence, illustrate, and confirm the great and glorious truths of the gospel, which so many wilfully shut their eyes against; fulfilling that scripture, “This is the condemnation, that light is come
“ into

“ into the world, but men love darkness rather than light,” &c. John iii. 19.

Now those truths, which I inwardly experienced and proved to be the life and consolation of my own soul, were what I preached in the pulpit: where I laboured, first, to set forth the exceeding miserable and lost state of man by nature, through the sin of Adam, rendering him incapable of bringing forth any good fruit in the sight of God, whilst in this corrupted state; which is the natural state and condition of every man and woman, that ever came into the world since Adam, Christ only excepted.—Then I proceeded to publish “ Remission of Sins, Peace and Salvation in the name of Christ,” by endeavouring to shew, how that by his active and passive obedience to the law, He had wrought out a righteousness answerable to all its demands; “ Which is unto and upon all them that believe.”—By which righteousness, the believer is justified and reconciled in the sight of God; and also in his own conscience: From whence springeth, “ Peace with God, and joy in the Holy Ghost.” After which I laboured to shew, how that this faith, which assureth the soul of its JUSTIFICATION BY CHRIST, is productive of all good works, according to the measure of its assurance: which good works nevertheless, are not the causes of justification and righteousness; but are the fruits of justification and righteousness: Even that PERFECT, and INCORRUPTIBLE RIGHTEOUSNESS OF CHRIST, in which the Believer is ENROBED, and stands before his God; “ holy and unblameable in love, without spot or wrinkle, or any such thing.”

This is a brief, though imperfect sketch of the doctrines which I was led to preach. And I will venture to say, that they are not only agreeable to the whole tenor of the Scriptures, but are also quite agreeable to the established Church of England: and are the particular doctrines which she teaches in her articles and homilies. But what a melancholy truth it is; that many thousands call themselves members
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of that Church, and yet are entire strangers to (and opposers of) those truths upon which it is established : And like the Jews, who were continually crying out, The temple of the Lord, The temple of the Lord ; and yet crucifying the Lord : So these are continually crying out, The Church, The Church ; and yet are the bitterest persecutors of all those that prove themselves to be the sincerest members of the Church ; by adhering stedfastly to the doctrines and tenets which she teaches ; though now, (as I said before) shamefully deserted, both by ministers and people. Who nevertheless think, they are far from forsaking the Church, while they do but frequent the stone-walls, and yet persecute the true Church of Christ. Just like many of the Roman Catholics, who think they do not forsake Christ and his Cross, while they have a crucifix in their hands, with an image of Christ upon the Cross, represented before their eyes : and yet will make no conscience of putting the true followers of the Lamb of God to the most cruel of deaths : So apt are men “ to strain at gnats, and to swallow camels ; ” so apt to have a “ form of Godliness, and yet deny the power thereof.” But let me return from whence I have digressed.

In the course of my ministry in London, I had frequent opportunities of beholding the power of *faith*, exemplified both in the lives and deaths of several who were possessed thereof. Some instances of which, for the edification and encouragement of the reader, I will here make mention of.

One day happening to be at St. George's Hospital near Hyde-Park Corner, I was desired to talk with a poor soldier, who had had his leg cut off, and lay dying of a mortification. Upon entering into conversation with him, I found he was quite ignorant of any religious sentiments ; seemingly insensible of the great concern of eternity. He mentioned that he had lived a careless wicked life, and was ignorant of Christianity. Upon which I endeavoured to set before him his lost estate by nature ; and to make him sensible

sensible what a dangerous situation he was in. Then I proceeded to open to him the exceeding Riches of the Grace and Mercy of God to sinners, through the atonement of Christ; who would "in no wise cast out those who come to Him." I believe I talked half an hour concerning these matters, and then left him; he not shewing any great sensibility of what I said. The next morning I was surprised with a message from him, praying me to come as soon as I could. Accordingly I went, and to my great satisfaction, found that the Lord had opened his heart to a due sense of his sin and misery; and also with some hopes of pardon and salvation by Christ. And now he was all a-thirst to have further instruction in these things: and the Lord by His Spirit was pleased so to bless what He gave me further to say to him, that the poor man at last was enabled to rejoice in the Lord, and to praise Him that he ever came into that hospital: And though his pains and agonies were very great, yet his soul being baptized into the precious faith of God's elect, was filled with such joy, that he triumphed in the midst of his pain: wondering that the Lord should have mercy upon so wicked a creature as he called himself: Acknowledging that he merited hell, yet was persuaded in his soul, that through the sacrifice and death of Jesus Christ, he should obtain everlasting life. O how this poor man did thank God for sending me to him, and bless and praise the name of that Jesus, who had bought him with His Blood. In two or three visits after this, I found him still more and more confirmed in the true faith of Christ, and a true evangelical repentance flowing therefrom.

On the other side the room where he was, lay another man on the point of death; but quite the reverse of this soldier, for unhappily he would not hear the gospel tidings. He said he was not a bad man, but had been sober and honest, and paid every one their own, and did not doubt but all would be well. In short, the man was too good for Christ, and

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would not bear any talk about Him and His merits. The poor publican soldier, who had received the grace of God, was now quite concerned about the other man, and lamented his condition much: At the same time admiring the mercy of God to himself, in disposing his heart to receive the truth. In the last visit which I paid the poor soldier, I found him solidly happy in the gospel: and asked him if he was enabled to triumph over death? His answer was, **HE HAD DIED ALREADY.** Which deep expression agreeably struck me: For I knew he meant what the Lord Jesus intimated upon a certain occasion in the following words: “Verily, Verily, I say unto you, “He that heareth My Word and believeth on Him “that sent Me, hath Everlasting Life, and shall not “come into condemnation, but is **PASSED FROM “DEATH UNTO LIFE.**” John v. 24. I cannot say, but I was greatly satisfied in my mind, to behold this poor man so stedfast in the faith.—And after I had spoke a few more things, which might (through grace) tend to confirm him in the same, I recommended his soul unto the Lord, and so left him. When I went again, I heard he was fallen asleep in Christ, testifying to the last, his settled trust in that Jesus, who “will in no wise cast out those that come unto Him.”

Another glorious instance of the power of faith which I met with, is as follows: A poor widow woman (yet rich in faith) was taken ill of a twisting in the guts; and for the space of three weeks, in which she lay in the most lingering pains, I almost daily attended her: And notwithstanding the extreme anguish she all the time endured, yet her soul was joyful in her Saviour; exulting and triumphing that through HIM she was **PARDONED, JUSTIFIED and SAVED** with an Everlasting Salvation. And this was the solid settled state of her mind, which remained unmoveable all the time. And when she could speak no more, her face was decked with constant smiles; shewing by the most significant signs, that she was

more than conqueror, through Him that had "loved her, and washed her from all her sins in his own blood." In all my life, I never saw any thing so extraordinary. It would take up too much room, was I to relate the several particulars of this woman's triumphant faith and patience, which appeared so wonderfully in her to the last. It was with great pleasure that I embraced the opportunity, (at the time of her burial) of speaking to all around her grave of that blessed gospel, the power of which was so largely exemplified in her. I would observe, that this woman had enjoyed peace with God for many years: And one of her usual expressions to me was, "OH "WHAT A GLORIOUS NATIVITY HAD I WHEN "CHRIST WAS BORN AT BETHLEHEM!" Or words to the same effect. Which words she used to speak with particular joy and exultation, as feeling what she said.

I could mention some other extraordinary instances, of dying persons rejoicing in the Lord through faith, having personally attended them; but for brevity's sake, I shall only at present particularize one more; which is as follows.—A woman who had been for some time possessor of that faith, which renders Christ precious to the soul, sent for me in her last illness. And when I came to her, I found her soul was fixed upon that "rock, against which, the gates of hell shall never prevail." I found her disposed to die, with as much composure as to go to sleep in her bed. Amongst other things, I asked her upon what foundation her confidence was built? She answered, that Christ had said upon the Cross, "IT IS FINISHED;" and she was enabled to believe He spake the truth: and in consequence of the same, was quite ready to die; being assured that Christ could not lie. And accordingly, she died in that full trust and confidence, which maketh not ashamed.

These, O Reader! are some of the instances that fell under my own observation in London. And I think, are undeniable evidences of the truths of the gospel,

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gospel, and of the power of Godliness. And I think all illustrative of the apostle Paul's definition of true faith, viz. that it "is the substance (or subsistence) of things hoped for, and the evidence of things not seen." By the power of this faith, many poor souls that are hated, scorned and despised in this world, are enabled to grapple with the sharpest pains and dying agonies; and through the blood of the once crucified, but now risen Jesus, triumph over every difficulty, and enter into that paradise, where God wipes away all tears from their eyes, and where they dwell in everlasting joy and rest.

O Reader! may these things sink deep into thy heart: I wish thee so to read, as that thy soul may (through grace) obtain like precious faith. Pause a while, and ask thyself the following questions: How is it with me? Am I also ready? Am I not only almost, but quite a Christian? Am I indeed in the faith? Have I got on the Wedding Garment? Have I not only the name, but the nature also of a Christian? —O Reader! think on these things, and may the Lord bless thy meditations on the same; an opportunity for which I will here offer thee an occasion of, by only adding the following short, but yet triumphant exultation of the apostle Paul, and so conclude the present chapter. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ."

I.

O Death! where is thy poison'd sting?

O Grave! where is thy victory?

Immanuel's Praises let us sing,

Who conquer'd both on * Calvary.

II.

What though He dy'd, He rose again,

Sinless, He rose to die no more:

And Perfect Rest we now obtain,

With Him, on Canaan's Peaceful Shore.

III.

All Praise to Him in Glory bright,
 To whom, as due, all Power is given.
 He now is our Eternal Light,
 Our Life, our Joy, our Love, our Heav'n.

* See Matthew xxvii. 50, 51, 52.

C H A P. XIV.

Account of a Society at Arborfield. Some account of Lady PIERS, and of the Author's preaching there. A Narrative of a Journey into WALES. Description of a Society at BUILTH. Of the Author's being sent for by a Clergyman, and what passed between them. Arrival at HAVERFORDWEST. Character of Mr. GEORGE GAMBOLD. A spiritual Discovery by the Sea-Side. The Author's Afflictions on the Mountains. Address to the Reader.

AS I went on in the work of preaching the gospel, the Lord was pleased to give me some glorious seals to my ministry, which greatly encouraged me to persevere in the same, notwithstanding many heavy trials I met with. When I made it my business to spend my time in plays, dress and vanity, then I was much caressed and beloved: But now that I was led by grace to employ my leisure hours in religious occupations, and in seeking to win souls to Christ, I found I was frequently hated, scorned and persecuted, by such as I never injured in any respect. But in the midst of these crosses, I was comforted in that the scriptures were fulfilled: knowing that because Christ had "chosen me out of the world, therefore the world hated me." But I knew, "it hated Him before it hated me." And moreover I was persuaded, that all these things should work together for my good, and be overruled for the best.

As my employ in the Princess of Wales's Treasury required but small attendance, I had frequent opportunities

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portunities of making excursions into the counties round about London, and preaching the gospel to the poor. Amongst other places, I often went into Hampshire, and Berkshire: Where in several parts, I found there were persons disposed to receive the truth. And particularly at a village called Arborfield, about seven miles from Reading, in Berkshire: Where there was a very happy society of true believers.—Who tho' most of them very poor, yet were rich in the faith of Jesus Christ. In this place I often laboured with great satisfaction, though satan raised great disturbances. Sometimes the carnal mob committed great outrages; once pulled the Meeting-house down to the ground, with many other insults. This poor society, who chiefly consisted of the labouring hand, was sorely tried on every side. For the better sort of people (so called) that before employed them, now refused to give them work; and endeavoured to distress them to the utmost of their power. So that sometimes these poor people were hard put to it, being obliged often to go a great way to procure some work to earn the necessities of life. Such was the malice of many against them, for being followers of Jesus Christ: However, the Lord was pleased to bring them through all their trials; and made it up to their souls, by bestowing upon them that inward peace and consolation, which all the malice of earth and hell can never touch. These were a highly favoured people, and I don't doubt but they continue so. I trust I have reason to be glad, that I laboured amongst them, though they were settled in the faith by other ministers before I knew them.

Whilst I was in these parts, I used to go to Reading, Basingstoke, and some neighbouring villages; where, I trust, the word of God was not preached in vain: Several receiving the gospel message with joy; desirous of knowing Christ and Him crucified, as the salvation of their souls.

Thus for about three quarters of a year, I laboured:

at different times in London, and in the aforementioned places. All which time, my Ministry was amongst the poor of the world. But now, in the beginning of the year 1753, I had an opportunity of bearing a testimony for Christ in the house of a person of rank: I mean the truly Right Hon. Lady Cornelia Piers: who, from the splendor of a Court, and making the greatest figure on a Birth-night at St. James's, was now brought to be a true follower and disciple of Jesus Christ; and was not ashamed to have the Gospel openly preached in her own house; chusing rather to suffer reproach with the people of God, than to enjoy the honour and glory of this world. This Lady, at the time I am speaking of, lived at a place called Mill-Hill, about ten miles from London, and for about six or seven weeks, I frequently went and preached there; and was received by her in a very kind manner: who thought my employ a very honourable one, and gave me the strongest proofs of her thinking so, by making her house my home, whenever I had an opportunity of going there.

By this Lady's conversation, I was more and more convinced, that nothing is impossible with God. For joined to a great share of sense, and natural abilities, she possessed the much more precious Pearl of Grace. And what crowned all was, her being cloathed with humility. Though the apostle Paul saith, that "not many wise, not many mighty, not many noble are called." Yet, blessed be God! there are some that are called, and are not ashamed to confess Christ before men. Of which happy few this lady is an instance, who not content with being religious herself only, but took care also, that her family should be composed of such only, who were lovers of the truth, as it is in Jesus. And it was a very pleasing sight for me to behold, that vital godliness abounded amongst them all, even to the lowest servant. So great is the force of good example.

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and conversation employed the agreeable hours I used to spend in her company: who seemed to rejoice, that I was enabled to go on in an employ so opposite to the honour of this world: Encouraging me to persevere in the same, and not to be ashamed of the gospel of Christ. And indeed, in her I had a great example of Christian boldness. For though her Ladyship was mocked at, and scorned by many of the quality for such a course of life, yet the Lord had such hold of her heart, that she did not mind it a straw.

Whilst I was backwards and forwards here, the Reader may imagine I met with no great hardships in the work of preaching. I used to tell her, I should be spoiled for a travelling preacher if I continued here long.—And the Reader will find in the following part of my narrative, that I had many hardships to pass through, after I had done visiting this place. To avoid prolixity, I shall forbear entering into the particulars of many things during my preaching at Mill-hill; only let me say, I would to God, that all the nobility and gentry, about the Court of London, had but the christianity and piety of this truly honourable Lady; then we might hope happy consequences to this land and nation. And though they may mock and reproach her now, yet a day is coming when they shall be convinced, that she chose a truly wise and noble part. O! that many more may follow her example.

It was not long after this, before it pleased the Lord that I was taken ill of a violent pleurisy and fever, in which I suffered a great deal, and was for some space in danger of my life. I had the usual melancholy attendants on such occasions, viz. physician, apothecary, and nurse. But blessed be God, my trust was in Him, who was pleased to cause the fury of the disorder to abate, though I was greatly weakened by it for some time after. The woman who was my nurse, I found by conversing with her, was in great distress of soul; sensible of her lost estate by

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by nature, but not acquainted with Peace by Jesus Christ. And now I had an opportunity of being a nurse to her; and it pleased the Lord to make me an instrument of bringing her soul into joy and peace. Well, now I began to get better, my physician took no small pains to persuade me not to preach any more, telling me several discouraging things. But I did not think him a competent judge of divinity, whatever he might be of physic; so that when I was (through the goodness of God) pretty well recovered, I made no scruple to go on in that work, which I was persuaded the Lord had called me to labour in.

Providence so ordered it now, that I had a door opened for me to preach the gospel of Jesus Christ, in a much more extensive manner than I ever had before. Having obtained leave of my Lord Scarborough for six or seven weeks absence from London, I took the opportunity of making a circuit of several hundred miles: in which I visited the several religious societies, scattered up and down in the several counties of South Wales; having letters of recommendation to procure me free course in the places where I was going. Accordingly, (with a full trust in the Lord) having bought a horse, I ventured all alone to take this long circuit, and though I knew nothing of the roads, yet I did not doubt, but that my most merciful Saviour would be with me. As this journey was attended with many circumstances, relating to the glory of God and the good of souls, I shall now proceed to give a brief account of the same.

I think it was on Monday the 3d day of May, 1753, that I set out, shaping my course to Bristol, about 120 miles distant from London. At which place I arrived the next day in the evening. Here I made about a week's stay; preaching the Grace and Mercy of God in Christ, and I trust attended with His Divine Blessing. I was much pleased here with the hot wells, admiring how the Lord had provided these salutary waters, for a variety of bodily complaints.—And yet what are these compared to the

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Waters of Life, which are prepared for all True Believers; and which they find so salutary to their souls. Alas! how little doth poor man seek to be healed of that deadly plague-sore of the soul; I mean the corruption and depravity of the human nature by the fall of Adam.

From Bristol I proceeded on my journey to Aust, and then crossing a little arm of the sea, landed on the Welsh coast; and arrived that night at Chepstow, where I found but few that understood English. The next day I set out for Brecknock, and was much surprized to see so mountainous a country as I found this to be. As I passed through Abergavenny, Crick-howell, and some other places, I was astonished at the language and appearance of the Welsh people; so different from what I had ever met with before. I was now in a strange country, and all alone: But I found that the Lord Jesus was with me, who alleviated the tediousness of the solitary rugged roads, and encouraged me to go on.

When I came to Brecknock, I had another day's journey before I could reach a society of Believers, who lived at a place called Builth, in Radnorshire. But before I set out for this place, I was informed that I had a mountain to pass over, where I might be lost without a guide: Accordingly I was directed to a guide, who lived near this mountain, on purpose to conduct strangers that travelled that way; but when I came there I found he was absent from home, and so I was obliged to proceed alone, with no other guide than my Lord Jesus Christ; in whom putting my trust, I rode on until I got up to the summit of this vast mountain, when I saw nothing but mountains upon mountains, and hardly any distinguishable roads: Now I made a stand, and knew not what to do; but however, my only refuge was, to recommend myself unto the Shepherd and Bishop of my Soul; which having done, I rode on, trusting in his goodness to lead me to some place or other, though I could see nothing but clouds and hills, nor knew when nor where I should arrive at any dwelling.

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The Reader may be sure, that to flesh and blood this was very trying, but by Faith I was persuaded that my Redeemer would providentially keep me from harm, and so I went on. After riding a long time and seeing no-body, at last I found myself upon a declivity, and there met a man, whom I asked where I was, and which was the way to Builth? When to my great surprize, he told me that I was in the direct road, and was within some few miles of the place; where, by the mercy of God, I soon after safely arrived: And here, when the people found that I had come alone, they were quite surprized how I found the way, for they told me that those which were most acquainted with the road, frequently lost themselves amongst those mountains.

Surely, surely, it was a good and gracious God that was pleased to order my steps aright; and though it might appear to some to be the effect of chance or hazard, yet to me it appeared the effect of a particular Providence; for which I desire to praise the name of the Lord for ever and ever. Amen.

I soon was made sensible that my journey to this place was not in vain; for I found a company of people, that were not only true Believers in JESUS CHRIST, but who were also greatly advanced in the sacred mysteries of the Kingdom of God. A people who had, in some measure, ceased from the tumultuous workings of the animal passions, and were sinking deeper and deeper into the solid enjoyment of the Love of Christ; from a spiritual discovery of their union with HIM, as their ALL AND IN ALL: A people who thought much, and said little; but that little, very much to the purpose: Here I was received with much joy, and found my spirit much enlarged to preach "the mystery of godliness," viz. "God manifest in the flesh." Being led in a particular manner to expatiate upon the glory of Christ's taking upon him our humanity, and everlastingly uniting it to his own Person, and making it like unto his own Glorious Image. No words can set forth the blessed

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bleſſed diſcoveries which were here given me about theſe things, by the teachings of that Anointing from above, which leads and guides into all truth. I truſt that the Lord owned my miniſtry amongſt theſe people, for they ſeemed to receive it with great content: However I muſt confeſs, whether they were edified by me or no, I was greatly edified by them; for they appeared to me, far more advanced in Grace than myſelf; and their whole minds ſeemed to be taken up with the contemplation and admiration of CHRIST, AND HIM CRUCIFIED.

Perhaps it will not be very agreeable to the pride of ſome, if I mention, that theſe happy people were of the loweſt ſort, and exceeding poor and mean as to the things of this life: And the poor in Wales are poor indeed. And this place called Builth, is ſituated amongſt the mountains, in as barren a country as any in Wales: Barley and oat bread, and ſkim'd milk (or goat milk) cheeſe, being the chief diet whereon they live; and many not able to afford themſelves ſhoes or ſtockings to wear, going generally bare-foot.

The Reader may judge that I did not fare here as I did at Mill-Hill, at Lady Cornelia Piers's: No, no, the caſe was much altered; I was now glad of a ſtraw-bed to ſleep in, and bread and cheeſe to ſubſiſt on. But bleſſed be God, I was quite ſatisfied; for my ſoul was fed with heavenly manna; and the people were ſo ſpiritual and heavenly in their converſation, that their company was more to me than all the dainties in the world, notwithstanding their poverty and poor accommodations.

During my ſtay at this place, I uſed to make excuſions round the country in Brecknockſhire and Radnorſhire, but the names of the places I do not remember: However I remember this, that there were a number of ſouls diſpoſed to receive the goſpel, though a great many of them did not underſtand Engliſh, which defect was ſupplied as well as it could by interpreters.

After

After I had been at Builth about a week, I set off afresh in my ramble, accompanied with one of these happy people, and after passing along a range of mountains, got to Llanandover in Caermarthenshire, where some people having got intelligence of my coming that way, would not permit me to pass on my journey without preaching amongst them. Accordingly I did: but very few of them understood English, and so was obliged to have an interpreter. From Llanandover I proceeded on my way to Caermarthen, but was stopped after I had rode a few miles by a Clergyman's servant, who told me that his master had sent him to find me out, and if possible, to prevail with me to come to his house. As I thought there might be a particular providence in this invitation, I went with the man, and when I came to the house, was received by his master in a very affectionate manner. After we were settled in conversation, he told me he was very ignorant of the power of Christianity, and desired I would talk to him about the truths of the gospel. O how my heart did melt, to find a person twice my age, (and who wanted not for natural sense and understanding,) yet so humbled by the grace of God, as not only to be sensible of his spiritual ignorance, but also to acknowledge the same; and to be willing to receive instruction from any one that had truly experienced the power of divine things. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." O happy they, who are so far wrought upon by the Spirit of God, as to know that they know nothing: Such souls shall be filled. But to return.

After I had endeavoured (as God enabled me) to set forth man's corrupted state by nature, and his renewed state by the quickning Spirit of Christ Jesus the Son of God, this gentleman (who all the while listened with the greatest attention, leaning his head upon his hand,) at last cried out, (clapping his hand on his breast) "O Sir, your words have pricked me to the very heart." And several other things

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things he said, discovering that he was greatly affected. At last with the greatest eagerness he asked me, if I would preach a sermon there the next day, and promised, in that case, he would come to hear me with all his parish. Having gladly agreed to this, he sent all about to give notice of the same. Accordingly, the next morning a congregation was assembled together, whereof he and his family composed a part. When I endeavoured (with the Lord's assistance) to preach the joyful tidings of a FINISHED SALVATION BY CHRIST, chusing for my text the following words: "For all have sinned, and come short of the glory of God. Being justified freely by his GRACE, through the REDEMPTION which is in CHRIST JESUS," Romans iii. 23, 24.

Whilst I was in my discourse, I observed the Clergyman, with his face to the wall, crying like a child: And when I had done he lifted me up in his arms, saying, that I was an angel from heaven to his soul; and many other expressions significative of the blessing he had received. When we got back to his house, he seemed quite uneasy that he could no way make me amends for my coming and preaching to him. I told him, that the pleasure of seeing him so comforted, was more than a sufficient recompence to me. As my time would not permit me to make any longer stay, I was obliged to leave him without much more talk, though he was exceeding loth to part with me. This Clergyman's name was Mr. Thomas, and Vicar of Lansadurn.

From his house I went on to Caermarthen, where I arrived at night and preached there. In this city I met with a young man of some substance, who had found the Pearl of Price, and was going to forsake all to preach the kingdom of God. I made but a short stay at Caermarthen, as I was in haste to get to Langharne; where there was a society, amongst whom I proposed to stay a while. Here, as in Builth, I found a very poor but happy people, and I trust, my preaching amongst them was not in vain,

as they seemed to receive the gospel testimony with joy.

From Langharne I proceeded on my journey, and preached that day on the top of a hill (in Pembrokeshire) to a large body of people who came a great way round to hear me, and indeed I have great reason to remember that day, for the goodness of the Lord towards me, and towards the people. From this place I went to Jefferson amongst the coal mines, and preached there to numbers of the poor colliers, who seemed exceeding serious and desirous of hearing the truth. As I journeyed on from this place to Haverfordwest, I found the late (faithful servant of Jesus Christ) John Cennick, preaching in the high road. With him I now joined myself, and so we went together to Haverfordwest, where we abode sometime. During my stay in these parts, I visited Pembrok and the country places round about, and found much blessing in preaching to the people; for they were very glad to attend to the testimony of Christ and Him crucified.—And indeed, I must bear witness of the Welsh people in general, that they discover a particular readiness to hear the preaching of the gospel, beyond what I have met with out of that country.

At Haverfordwest, I was much comforted with the converse of my ever dear and respected friend, George Gambold, who is since dead; but whilst an inhabitant of this lower world, was the most experienced and gracious humble minister of the gospel, that I ever met with. He was a father in Christ, and a child in simplicity. His life and conversation was a continual testimony of that profound joy and peace, which he constantly possessed in the secret of his soul. The memory of this person must be always particularly dear to me. O that the Lord would raise up many more such faithful labourers in his vineyard! “That the eyes of the blind may be opened, that they may be turned from darkness to light, and from the power of satan unto God.” Even so; Amen.

I will

I will conclude what I have to say about honest George Gambold, by giving the Reader an extract of a letter which he wrote to a godly woman. As a caution to which I would observe, he was always very careful, souls should not be content with a head knowledge of gospel truths, but seek that Living Faith therein, whereby they might live soberly, godly and righteously in this present world, which he himself did in an eminent manner : yet giving all the glory to Christ, as the following Letter plainly testifies :

“ I heartily wish you abundant joy and peace in
 “ believing, and an enlarged enjoyment of all the
 “ rich grace purchased for us by the death of our
 “ loving God and Saviour, who loved us, and
 “ gave Himself for us, that He might redeem us
 “ from all iniquity, and make us His own, to the
 “ end He might manifest in us the exceeding riches
 “ of His unparalleled Love and Grace. To that
 “ end He appointed us to be His own brethren,
 “ made Himself bone of our bone, and flesh of
 “ our flesh, so made us one with himself; took
 “ our poverty, sin and misery, and bare it in His
 “ own body, and made an entire end of it, and
 “ buried it in oblivion; removed the law that was
 “ against us, putting that also out of the way : and
 “ having died for our sins, and so abolishing them,
 “ He rose again to justify us in His own Eternal
 “ Righteousness. So in Himself, He has made us
 “ compleat, without any help or thought of ours;
 “ nay, while we were dead in trespasses and sins,
 “ thoughtless of our misery, and heedless of a re-
 “ medy. And now His voice to us is, Rejoice in
 “ that which I have done : Be cloathed with My
 “ Garment of Righteousness : Eat of the meat I have
 “ prepared, and drink of the wine which I have
 “ mixed. Say no more, What shall I do to be
 “ saved; for I have redeemed thee and saved thee.
 “ I have done away as a cloud thy iniquities, and
 “ as a thick cloud thy sins, I will remember them

88 LIFE AND CONVERSION OF

“ no more for ever. And now I call thee with a
 “ holy calling, to possess all the good things which
 “ My sufferings have deserved. Be My happy
 “ and My constant pensioner. Our Saviour loves
 “ giving more than gifts, and His religion con-
 “ sists chiefly in receiving and enjoying. I hope
 “ you daily acquaint yourself with this liberal
 “ Saviour, &c.”

From Haverfordwest I returned back to Lang-
 harne, where I remained a few days. Before I left
 this place, one day being by the sea side, as I lay up-
 on the side of a rock, musing upon the gospel, the
 Lord was pleased, by his spirit, to give me a fresh
 discovery of the **FULL ATONEMENT** that was made for
 sin, by **HIS BLOOD**, which filled me with great joy
 and peace in believing. I remember, I left a memo-
 randum of this mercy, graven upon the rock with my
 penknife; and though it may in time be erased from
 thence, yet, I trust, it will for ever abide in my me-
 mory, and cause me to praise the goodness and
 mercy of that gracious Lord, who is all my hope
 and all my salvation. To Him be glory and praise.

I would observe that in Pembrokeshire, most of
 the Welch people speak English. This country
 goes by the name of Little England beyond Wales.
 And indeed it is abundantly more fertile and civi-
 lized, than the inland and mountainous parts, which
 I passed through in coming here; and consequently
 was much more convenient for the preaching of the
 gospel, as the people had no need of interpreters to
 understand the English language.

As I was now upon my return through Wales,
 I could not satisfy myself without going to pay ano-
 ther visit to the Clergyman beforementioned, who
 was quite delighted to see me again. I found that
 his soul was grown more and more in grace, and
 that he was pressing forward in that narrow way
 which leadeth unto eternal life. He expressed to me
 some concern, that he knew not how to preach; say-
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ing that he was far from being capable of teaching others, who himself had only just begun to see. O how amiable did this self-abasing language sound in my ears ! I told him he had nothing to do, but to preach according to the best of his light, and to pray to God for more, and then he might be assured that he would be enabled to glorify the Lord, and to feed his flock. This Gentleman shewed great reluctance to part with me, but I do not doubt (if I never see him again in the body) of seeing him one day in that blessed kingdom which is opened unto all true believers, who live by the faith of the Son of God, who loved them, and gave Himself for them, and hath promised, that none shall pluck them out of His hands.

From this Clergyman's, I set out alone to travel over a long chain of mountains, in my way to Dollevellin, upon the borders of Radnorshire. In this journey I was so long upon the mountains, that I was made to experience the torment of sharp hunger; and to such a degree, that could I have met with a piece of raw horse-flesh, I believe I should not only have eat it, but also should have relished it as a sweet morsel : at least it appeared so to me at that time. O, none knows, but they who have experienced it, what a dreadful thing violent hunger is ! Here I knew what it was, to feel an uncommon sympathy for those who want food for their bodies ; because I proved it to be an affliction beyond what I ever conceived. The reader may easily think, that the more than ordinary sharpness of the air upon these high mountains, made hunger advance by much swifter steps, than it would have done elsewhere. And had not my God, in His Mercy, delivered me when He did, I could not have borne up much longer. At last, after wandering about a great while, and the hazard of being starved in these desolate mountains, it pleased the Lord to guide me, where I soon after arrived at Dollevellin : But before I reached this place, I was past eating, having no desire for it, be-

ing more inclined to fainting and sickness ; however, by degrees I got power to eat, and with God's blessing was restored.

The Reader may be ready to think, that sure I was now sick of my work of preaching ; but blessed be God ! that was not the case. For by this last mentioned hardship of hunger, which the Lord was pleased I should endure, I was taught several useful lessons.

FIRST, I was made to feel bowels of compassion and sympathy, for those that want bread. For ever since that time, my soul yearns, in a particular manner, if I see a person that I think is attacked with sharp hunger. O did the Rich and Great, (that squander so much away in extravagant entertainments and feastings) know what it was to feel a ravenous hunger, sure their bowels would yearn, and they would by a more becoming frugality, provide somewhat to relieve the necessities of the industrious poor. O how will such answer it one day, who instead of helping and easing the poor, grind and oppress them to maintain themselves in pride, luxury, and intemperance.

SECONDLY, By this dispensation, I came to understand more particularly than ever, how Christ could sympathize with all the sorrows of his children, by having been tried in all points like unto them. For if I could feel such bowels for those that are a-hungered, only by experiencing what that torment was ; how much more then, must THE LORD JESUS CHRIST feel compassion for his children, who hath deeply experienced every sorrow and affliction, that they can be exercised with. O Reader, I assure thee, I cannot describe how much the Lord blessed and sanctified this trial unto my soul. And I do from my heart praise and thank HIM for the same, being assured that it was ordered in very mercy and love. " Bless the Lord, O my soul, and " forget not all His benefits. Who redeemed thy " life from destruction : Who crowneth thee with " loving-kindness and tender mercies." From

From Dollevellin I went once more to Builth; and made a few days stay amongst that happy society, in which place I was much edified by the conversation of the people, and of some of the Welch preachers; whose company was made a great blessing to me. After this I went to a place called the Haye, where I found great liberty in preaching the mystery of the union of Christ, with his mystical body the church, and found it to my own soul sweeter than the honey or the honey-comb, and I have reason to hope, was made also to others.

The last night I preached in Wales, which was at the Haye, I found it a sweet opportunity indeed; and the people seemed to prove it so to them. My text was out of the first of John's epistles, fourth chapter, and tenth verse. "Herein is love; not that we loved God, but that God loved us, and sent His Son to be a propitiation for our sins." O happy they, who by a living faith can feed upon these comfortable words! they, and they only, will truly learn what it is to love God, and to love one another.

The next morning I set out early from the Haye, that I might get that night to the new passage, which crosses over an arm of the sea, which separates the Welch and English coasts. After a very long day's journey, I arrived at the inn by the water side, quite weary and tired, and found I could not get a bed to lay in; the house at that time happening to be so full. Therefore, notwithstanding my great lassitude, I was obliged to rest upon the table a good part of the night, which I found but ill suited me at that time; though as I remember, before morning, I got part of a bed with somebody's footman. About eight o'clock in the morning, we embarked and set sail for the English side. As soon as we got ashore, I immediately took horse, and proceeded on to Bristol, where it pleased God I arrived in very good health and spirits; though I had met with many things that were great hardships to flesh and blood, yet

yet none but what the Lord saw fit for me, and which I trust have been of great use and service to me. At Bristol, I abode with my friends a few days, and had an opportunity one afternoon, of the company and conversation of the Right Honourable the Countess of Huntington: who I believe is so much acquainted with the excellency of spiritual treasures, as to think all worldly enjoyments but mean in comparison of them. This Lady's religious character is so well known, that it is needless for me to say any thing more about the same. O that she may be more and more filled with all joy and peace in believing! And O, that many more of her rank and station, may be convinced, that without Christ, all their glittering titles, and honours, and riches, are but empty bubbles, that will soon burst and vanish away, and that it is of no profit to them, "If they get the whole world, and lose their own souls."

Having took leave of my friends at Bristol, I set out for London, and through the kind providence of my most merciful God and Saviour, in two or three days after, I safely got back again to that great metropolis. And notwithstanding the many fatiguing incidents I had met with, from the time of my setting out until my return, yet the blessed experience which I gained in this journey, of the Lord's goodness, mercy and protection over me, both as to soul and body, was more than a sufficient balance for every inconvenience.

And now, O Reader, before I conclude this chapter, let me exhort thee to make such reflections upon what I have related, as may be for thy own profit. Many particulars of what happened to me in this journey, I have omitted for brevity's sake: But let the few things I have mentioned teach thee, that the experimental knowledge of Christ and Him crucified, is no cunningly-devised fable, but a glorious substantial reality; as plainly appears by the several examples I have been speaking of, both amongst the higher and lower rank of people. ALL—ALL—confirming
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what the apostle Peter asserts of the excellency of Christ, in the following words :—UNTO YOU THAT BELIEVE HE IS PRECIOUS. O Reader, I wish that thou mayest be able to set to thy Seal that this is true. By finding CHRIST JESUS precious to thy own soul, then thou wilt know, by blessed experience, that “ Wisdom’s ways are ways of pleasantness, and that all her paths are paths of peace.” Then, wilt thou find that Christ’s “ yoke is easy, “ and His burden light.” To HIM be glory ; AMEN.

I.

Hail, Sacred Wisdom ! Source of Peace !
Replete with Joys Divine ;
Thy Wonders still in me encrease,
Make all Thy Treasures mine.

II.

Thy Perfect Blessings never fade,
Thou Pure Eternal Day ;
All sorrow, like the night’s dark shade,
At Thy Approach gives way.

III.

Come, then, and make Thy fixt abode
In Spirit, Body, Soul :
Unveil in me the Depths of God,
And all that’s false controul.

C H A P. XV.

The Author’s Return to London. Experience of the Mystery of the Two ADAMS. Account of the Conversion of four Persons in one Family. Particular Reflections on those who lie under spiritual Awakenings : with an Exhortation to such Persons. A Journey to the University of Cambridge, with Reflections on the same.

BEING now returned to London, though I went on as usual, employing my leisure hours in preaching the gospel, in an open publick manner, yet

yet I still kept my post in the Princess's Treasury; which I very much expected would be taken from me. But my God (into whose Hands I left myself and all such concerns) so ordered, that as yet, I met with very little trouble from that quarter, only perhaps now and then being laughed at and ridiculed: but blessed be God, such things as these appeared to me not worth the minding.

About nine months after this time, in the beginning of the year 1754, the Lord Jesus Christ, my God and Saviour, was pleased to reveal HIMSELF very particularly to my soul; discovering to me some heart-cheering glimpses of my full and complete perfection in Him; as being united to Him in that ETERNAL LIFE which is above all deaths. In this sacred mystery I was enabled to see myself part of the holy incorruptable humanity of THE LAST ADAM, of whom the first Adam was but a figure. And not only so, but I was also made sensible, that this incorruptable humanity dwells in God, and God in IT: making of two natures one glorious EMANUEL. So that now I was taught by the Holy Ghost, to find THE ONE TRUE GOD in the Temple of Christ's human nature; and myself as a member of that glorified humanity, married unto God—agreeable to that scripture, "Thy Maker is thine husband, the Lord of Hosts is his name." And agreeable to that promise of Christ to his disciples, viz. "At that day you shall KNOW that I am in the FATHER and you in ME and I in you." John xiv. 20. At this time also I was inwardly irradiated to behold soul-ravishing matters in the 15th chapter of Paul's first epistle to the Corinthians, concerning the two Adams, particularly the 47th, 48th and 49th verses, viz. "The first man is of the earth, earthy; the SECOND MAN IS THE LORD FROM HEAVEN. As is the earthy, such are they also that are earthy; And as is THE HEAVENLY, such are they also that are HEAVENLY. And as we have borne the image of the earthy, we shall also bear the image

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“ of THE HEAVENLY.” O! I was made to see what a glorious state I was in, by being regenerated in THE SECOND MAN; who is made unto all his mystical body the fulness of Wisdom, Righteousness, Sanctification, and Eternal Redemption.

I could with great pleasure proceed to expatiate on this delightful theme; but having already swelled this narrative to a great length, I must be concise.— However I would farther observe, that with regard to the experience, which I have been just now giving a few hints of, that for two or three months my soul was under the divine teachings of these things; in which time I wrote a great deal upon this particular subject, both in letters and meditations. And if it please God to spare my life, and give me His blessed assistance, I propose some time to present them to the public as a distinct work, calculated for the spiritual edification of such “ who by reason of age, “ have their senses exercised to discern both good and “ evil:” Who are learning what it is to put on THE NEW MAN, where CHRIST is ALL AND IN ALL.

Before the expiration of this year, I happened to be, where the Lord was pleased to make me an instrument of bringing four persons in one family to the saving knowledge of Jesus Christ. It was as follows. By my conversing with them about the truths of the gospel, one of them, in a few days, was so awakened to see her lost estate by nature, that she was in the greatest concern about her salvation; and the arrows of conviction stuck so fast in her soul, that she was obliged to take to her bed. A bodily doctor was sent for, but alas! he was of no service: for it was her mind that wanted ease. And accordingly, after I had set before her the joyful tidings of salvation by Christ; the Lord was pleased to give her some comfort by the discoveries of his grace; which was the only thing able to relieve her disorder. Another person in the family who saw her in such distress, began to be concerned, and to complain that she could not be so affected as the other was:

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But the Lord in a few days made her so sensible of her carnal unconverted state, that she was seized with greater agonies of distress than the first, and was also obliged to take to her bed; crying out she was lost! she was lost! However it pleased the Lord after a while, that her spirit was somewhat eased by the gospel cordial. Two more persons who saw these things, were also awakened to be uneasy about their souls; though not so violently as the others were. Thus, these four persons, in consequence of their spiritual convictions, were now very desirous of hearing the gospel preached unto them: And accordingly I endeavoured to do it daily for some weeks: And blessed be God, my labour was not in vain; as I had the pleasure of beholding that the Spirit of God applied the word with power to their souls, so as to make them happy in Christ Jesus, rejoicing in his holy Name.

Though a great many people make their scoff and game at those in whom the arrows of the Lord force to cry out (with the Jailor in the Acts) "What shall we do to be saved?" Yet I have generally observed, that till people are somewhat convinced of their lost estate by nature, that they have but very little relish for the doctrine of a crucified Saviour. But when they are made sensible of their misery, then they are glad to hear of Christ and of salvation by Him. Happy are they, who after they are so awakened, follow on till they obtain peace with God by Jesus Christ. But alas! too, too many, stifle convictions, and drown them in the cares and pleasures of this world, and become more hardened than ever. I have sometimes seen melancholy instances of this.

O Reader, consider of these things! Hast thou ever been truly awakened? and if so, hast thou been converted also? Or hast thou stifled these convictions, and run back into the way of the world that leadeth unto death? The time of awakening is a very critical time: a time when satan and the world will

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will strive hard to draw back the soul to its former stupidity: and carnal friends and relations, will also endeavour to persuade such persons that they are mad and deluded, and advise them to run into worldly pleasures and diversions. By which means many are allured to turn their backs upon Christ and his gospel, preferring the love of the world before the love of God. But again I say, blessed are all they who press on unto eternal life! Who (thro' grace) will not rest until they rest in Christ: who cries out unto such "Come unto me, all ye " that are weary, and heavy laden, and I will give you " rest." But lest any should think that Christ may call in vain, let me put my Readers in mind of another sentence which Christ spake, viz. "All that " the Father hath given Me, SHALL COME unto me, " and he that cometh unto Me, I will in no wise " cast out." Therefore, O Reader, if thou art one of those that thirstest after Christ, but findest thy inability to believe in Him, cry unto Him in the language of the Church—Draw me, and I will run after Thee. Turn me, and I shall be turned. Let this be an argument (not for sloth, but) for spiritual diligence, knowing that thy labour is not in vain in the Lord.

As I obtained leave every summer, for some weeks absence from my business in the Treasury: So now in the year 1755, Providence opened a door for me to preach the gospel in Norfolk: a County that I was before an entire stranger to. But as my plan was to preach the SALVATION OF JESUS wherever I could, I accepted an invitation into these parts, and accordingly came, and endeavoured to cast my mite into the societies which I found in this county and in the city of Norwich, and I perceived that among many, my testimony was received with joy.

In my return to London, I visited Cambridge, and preached there in a Dissenting meeting: Some approving, and some disapproving. Whilst I was here, I made a good many remarks of what I saw in this
I place.

place. And amongst other things, I was far from being pleased with observing in Trinity College library, that on each side of that spacious room, were placed on several columns, the heads (not of the prophets or apostles, or men eminent for piety and religion, but) of the Heathen Pagan philosophers, and English dramatic poets, &c. The generality of whose writings, have a much greater tendency to debauch the mind, than to build it up in any Christian knowledge. And yet I fear too many are much better versed in these kind of authors, than in those sacred authors, whose works were dictated by the divine and unerring Spirit of Truth.

Though classical learning may make good scholars, yet sure I am, that nothing but divine learning, from the spirit of God, can make good Christians or good ministers. And tho' I do not doubt but there are some of both, in the two Universities of Oxford and Cambridge, yet I must confess (from what little I have seen of them) that they are the last places where I would go in search of true piety and godliness. For where are there more riots and excesses, quarrels and debaucheries, than what walk in open day in these places? How many hopeful youths, that were before but half spoiled in publick schools, are here established in vice and licentiousness, and grow rampant in all iniquity, and come away (very often) better skilled in the sophistry of the Heathens, than in the divinity of the Apostles—More apt to invoke Apollo and the Muses, than CHRIST JESUS and the SPIRIT OF GOD—And better acquainted with the fabulous gods and goddesses, and their vices, than with THE TRUE GOD, and JESUS CHRIST HIS SON, and the precepts of the gospel. And yet such is the blindness of many in this unthinking degenerate age, that let a man be ever so well experienced in grace, and taught in the school of divine wisdom, yet if he is not stuffed with the before-mentioned heathenish knowledge, and well read in Plato, Aristotle, &c. why then they think, he is by
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council,

no means fit for any sacred or ministerial employ. Such is the wisdom of man ! Such are the rudiments of the world ! But such are not the rudiments of Christ. For where do we find in scripture, that He ever sent His disciples or apostles to Pagan philosophy to learn divinity ? He bid them search the Scriptures. —He bid them go and tarry at Jerusalem, till they were endued with power from on high : But no where sends them to the Jewish Rabbi's for learning, nor to the Greeks for wisdom. For the apostle Paul assures us, that the preaching of Christ crucified, is to the Jews a stumbling block, and to the Greeks foolishness. I would not be thought so mean as to speak against human learning in its place. Arts and sciences are exceeding useful in life. Mathematics, geography, botany, &c. &c. are all necessary to the welfare of human occurrences. But when human science usurps the seat of the spirit of God, and pretends to fathom Christ, 'tis as absurd as setting an ape in the throne of a king, or using a straw to fathom the sea.

In a word, as the sun is only seen by its own light—So Christ Jesus, THE SUN OF RIGHTEOUSNESS, is only known by His own Spirit. And Heathen philosophy, or Pagan sophistry, is of as little avail to discern the glory of Christ and His gospel, as the lighting of a candle is to see the natural sun in the firmament. Happy then are those ministers ! and happy those people ! who are taught (in the University of Christ) by Him, who is the wisdom and the power of God. Happy they, who have got that blessed Unction from the Holy One, that leadeth and guideth into all truth ; and searcheth all things, yea the deep things of God. Though such persons are not approved of by the wisdom of this world, yet they are approved of God, and of all God's people of every denomination.

I will conclude this digression, and also the present chapter, by putting the Reader in mind of that wise council, which an inspired apostle gives us (con-

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cerning these things) in the following words : “ Be-
 “ ware lest any man spoil you through philosophy
 “ and vain deceit, after the tradition of men, af-
 “ ter the rudiments of the world, and not after
 “ Christ : For in him dwelleth all the fullness of
 “ the Godhead bodily. And ye are compleat in
 “ Him, which is the head of all principality and
 “ power.” Colossians, ii. 8, 9, 10. To Him be
 glory and honour ; Amen.

The wise, and mighty, chain'd in pride,
 Christ's Wisdom, and His Cross, deride :
 But Jesu's Babes His Goodness prove,
 And soar on wings of Faith and Love.
 To such, He loves to shew His Face,
 And all their Glory, is His Grace.

C H A P. XVI.

An Account of an extraordinary Visitation from the Lord while on the Road to NORWICH. A Paper which I wrote at the Inn at SUDBURY, whilst the Visitation continued. Of the Author's relinquishing his Place at Court. A Journey to the University of OXFORD. Arrival at NORWICH ; and Consolation in CHRIST, notwithstanding many Hardships. Conclusion.

FROM Cambridge I returned to London, where I remained about a twelvemonth, preaching as usual, and though I met with many afflictions during that time, yet I had the pleasure of seeing that my Ministry was not in vain in the Lord.

On the 23d day of September 1756, I set out from London to go to Norwich : And I have abundant reason to remember that day. For as I rode along upon the road, (being alone) I had a wonderful discovery of my NEW Creation in Christ Jesus, and of my INCORRUPTABLE Perfection in HIM. I was in some measure enabled by the Spirit of God, to put on THE NEW MAN, who is the same yesterday,

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day, to-day, and for ever. In consequence of which, a profound and solemn joy took possession of my soul. The sin and poverty of my old nature seemed to be lost in the beauty of that **NEW NATURE** into which I was now baptized: which **NEW NATURE** appeared to me, to be the humanity of Christ Jesus; of which all the perfection of Adam's nature before he fell, was but a figure or shadow. All the day, my soul was under the spiritual irradiations or shinings of this sacred mystery, and I tasted a joy that was unutterable, but full of glory. I now perceived much glory in that scripture. "If any man be in Christ, he is a new creature: Old things are past away, behold all things are become new." 2 Corinth. v. 17.

I would observe, that in this blessed state of mind, I reached my inn at **SUDBURY**, half way to **Norwich**, about six or seven o'clock in the evening. After supper, I got a pen and ink, and wrote the following paper, in the full experience of the truth of every word contained in it, beyond what any language can express: nor did I find it left me for some hours after I went to bed. The glory of it, by little and little, went away in the same gradual manner in which it came. But the remembrance of it never left me since: being a felicity beyond what eye ever saw, or ear ever heard, or ever entered into the heart of man to conceive:

" **SIN** dwelleth in the flesh of a Christian man,
 " but it is his privilege to live by faith a real
 " life in Christ, (above the flesh) where dwelleth
 " Righteousness, even spiritual purity. For **GRACE**
 " has given us in Christ, a compleat salvation from
 " the fall. The old man was crucified with Christ,
 " that the new man might remain: This new Crea-
 " tion of God, endureth and abideth for ever. It is
 " the image of Jesus, who is without change. This
 " is the perfect man, in whom God is well pleased.
 " And the mystery of the new birth, is to be created
 " anew in Christ. Then the Soul is made partaker

“ of a nature, that is without sin, or any possibility
 “ of sin; and this is the gift of God’s grace, which
 “ the Holy Spirit reveals, and makes manifest to the
 “ soul; for it is only to be demonstrated by the
 “ Holy Ghost. This is the spiritual man revealed
 “ in the heart; and then, Righteousness triumphs
 “ over sin, Immutability over corruption, Light over
 “ darkness, mortality is swallowed up by Immor-
 “ tality, imperfection by Perfection, Life triumphs
 “ over death, and Eternity triumphs over time;
 “ Joy over sorrow, Happiness over misery, and
 “ God appears a God of Love for ever and ever.
 “ This St. Paul meant when he said, Put ye on
 “ the new man, where Christ is all and in all. To
 “ be united unto the Son of God, is to partake of
 “ His Life, Righteousness, Purity, and holy Na-
 “ ture, none of which suffered any loss by the fall of
 “ man. The natural man fell, but the Second Man
 “ never fell. And as we have borne the image of
 “ the earthy, we shall also bear the image of the
 “ heavenly: and this last endureth for ever.

“ The Holy Ghost, the comforter, reveals to a
 “ man his new creation in Christ, and then, he
 “ finds himself preserved in Christ. Christ is re-
 “ vealed in such a man, as united to Him. So that
 “ a man finds himself a member of Christ’s body,
 “ flesh and bone, and one Spirit with Him: and
 “ he is enabled to appropriate the Holy Nature of
 “ Christ as his own; and whatever he discovers in
 “ Christ he discovers to be his own treasure and ful-
 “ ness, because he is joint heir with Christ, of the
 “ perfection of His nature. For Christ took our
 “ nature into union with Himself, that he might
 “ leaven it with His own spiritual nature; who shall
 “ change our vile body, and fashion it like unto His
 “ own glorious body, that we may be like Him as
 “ He is. For God hath predestinated us unto the
 “ adoption of sons by Jesus Christ unto Himself,
 “ according to the good pleasure of His Will. Hav-
 “ ing made known unto us the mystery of His will;
 “ by

“ by the which will we are sanctified thro’ the offering of the body of Jesus once for all.

“ The Lord says to a poor benighted child, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. This is the light of life, which replenishes the soul with all good things. When that which is perfect is come, then that which is in part is done away. The soul puts on perfect Righteousness, incorruptably so. It puts on Eternal Life, and Perfection of Beauty. This LIGHT is sown IN the Righteous, ordained to rise in and upon their souls. And though there are many things to cloud it, yet it shall overcome by little and little, all obstacles. And then, Everlasting Day shall remain, and night shall be done away. And the Righteous shall see himself in the Image of the Son of God, and shall rejoice in his portion, and sorrow and sighing shall flee away.

“ And the Ransomed of the Lord shall return unto Zion with songs, and Everlasting Joy shall be upon their heads, and all tears shall be wiped from their eyes. And the inhabitants of that City, shall no more say they are sick, for their sin and iniquity shall be remembered no more. The mists of nature shall be done away, and the New Man shall appear all-glorious. The King’s daughter is all-glorious within.”

I could much enlarge on this gracious dispensation to my soul, but at present I shall forbear doing it, because I am very sensible that many sincere Christians cannot receive it: Yet I am persuaded that the few hints I have here dropt, will be understood and relished by some of my Christian Readers: to whom it is given to know the mysteries of Christ’s spiritual kingdom. To Him be glory and praise; Amen.

The next day I proceeded on my journey into Norfolk, where I made some stay, preaching in various parts thereof; and found the gospel so well received, that I frequently made excursions from London into this county, till the year 1757, when

it pleased the Lord to call me to new trials for His name's sake.

As yet, I had no disturbance as to my place in the Princess's treasury. But now I found it was expected I should lay aside preaching; and accordingly I was beset on all sides, and all methods were used to prevail with me to forsake my ministerial employ. But my conscience would not let me consent to any such thing. Now I met with very sore afflictions, of which my giving up my place at Court was the least. My soul had fainted, had not the Lord been my defence; but though I was forsaken on every side, yet He did not forsake me. I shall not trouble the Reader with the particulars of my trials, only let it suffice to say, that they were of the sharpest sort. As I found no quarter from the world, I fled to the Lord for refuge, and was resolved to pursue my call to preach more than ever.

Soon after this I left London, and took a fresh ramble, in which I visited the University of Oxford. Concerning which I shall here say the less, as the observations I have already made whilst at Cambridge, may suffice for both. From Oxford I proceeded through Warwickshire and Staffordshire, into Shropshire, where I opened a new meeting at a place called Wem. After preaching about a fortnight in these parts, I came a-cross the nation to Norwich, which I found a long and painful journey. After I had been at Norwich a-while, I was obliged once more to go to London, and there I found such trials and afflictions, as if the malice of earth and hell was broke loose against me. O the inveterate malice of the world against the Gospel of Christ.

From London, I came down again into Norfolk, in which county I have remained ever since, and mostly in the city of Norwich, labouring to build souls up in that ever-blessed Gospel, which is the power of God unto salvation to all that believe. And though in this city as well as in others, I have sustained many sharp trials, fatigues, toils, and difficulties, yet my consolation is, that I have endeavoured conscientiously

conscientiously to discharge my duty in the Ministry, both towards God and man; without either seeking or receiving any other wages than the pleasure of the work: being persuaded that Christ Jesus, the ever-watchful Shepherd and Bishop of my soul, will one day wipe all tears away from my eyes, and cause me to dwell in everlasting joy. And though, in this world, I have met with great crosses and reproaches, lying slanders, unjust calumnies, and false aspersions; yet in the next world, these thorns will be changed into a glorious crown, which the Lord Jesus Christ, my Redeemer, will bestow on me for His name's sake.

I.

Jesus, Thou Balma of every woe,
Of every grief the Cure;
'Tis Thou alone who dost bestow
That Peace, that will endure.

II.

With Mary at Thy blessed Feet,
May I her Portion prove;
And learn from thy own Mouth, most sweet,
The story of Thy Love.

III.

With favour'd John, O may I lean
My head upon Thy Breast,
And there (by Blood made white and clean)
Enjoy Eternal Rest.

THUS, O Reader! I have given thee some account of my spiritual experiences, from my infancy, until this present year 1758. And now, as a stranger and pilgrim in this earthly vale of tears, am waiting for the second coming of my gracious God and Saviour, in His appointed season. In the mean while, I am endeavouring to approve myself as His Minister, “ In patience, in afflictions, and
“ distresses; through honour, and dishonour;
“ through evil report, and good report; as un-
“ known, and yet well known; as dying, and be-
“ hold

“ hold I live ; as chastened, and not killed ; as
 “ sorrowful, yet always rejoicing ; as poor, yet
 “ making many rich ; as having nothing, and yet
 “ possessing all things ; persecuted, but not forsaken ;
 “ cast down, but not destroyed.”

Finally, Reader ! I pray the God of all Grace, to
 bless and sanctify what thou hast read to thy soul's
 profit. And if thou dost receive any spiritual edifi-
 cation from the foregoing pages, give God the
 glory ! and pray for me, that I may be enabled,
 more and more, to glorify His holy name both in
 my private and publick capacity. And if it shall
 please the Lord to spare my life, and give me His
 blessing, perhaps thou mayest see in print some fur-
 ther works, which I hope may prove consolatory to
 Zion's travellers, and redound to the glory of that
 JESUS, who (though despised and rejected of men,) I
 acknowledge as my only SAVIOUR and RE-
 DEEMER ; upon whose precious Sin-atoning Blood,
 and perfect Law-fulfilling Righteousness alone, all
 my hopes are founded, both in this world, and in
 the world to come. To Him the Eternal WORD,
 with the FATHER, and the HOLY GHOST, as
 one only True and Ever-living GOD, be all Honour
 and Glory, world without end ; Amen.

I.

O blessed JESUS ! King of Kings,
 With Perfect Healing in Thy Wings,
 Cloudless, within my Soul Arise !
 And be in me th' Eternal Prize.

II.

Break forth, Thou Everlasting Light,
 In full Refulgent Glory bright,
 And so destroy each covering vail,
 That TRUTH, may evermore prevail.

III.

Yes, Lord, Thy Glory let me see,
 Absorb'd Therein O let me be,
 Conform'd, Compleat, Eternally,
 In Love's most sacred Unity.

F I N I S.

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A
CONTINUATION
OF THE
LIFE and EXPERIENCE
OF
Cornelius Cayley,

From the Year 1758, to the pre-
sent Year 1778 ;

B E I N G
A FURTHER ACCOUNT of several re-
markable Particulars, relative both to his State as a
CHRISTIAN, and his Employ as a MINISTER
of the GOSPEL.

Written by H I M S E L F.

“ I am crucified with Christ : nevertheless I live ; yet not I, but
“ Christ liveth in me : and the Life which I now live in the
“ Flesh, I live by the Faith of the Son of God, who loved me,
“ and gave Himself for me. GAL. ii. 20.

“ Unto me, who am less than the least of all Saints, is this Grace
“ given, that I should preach among the Gentiles the unsearch-
“ able Riches of Christ. EPH. iii. 8.



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A
CONTINUATION
OF THE
LIFE and EXPERIENCE
OF
CORNELIUS CAYLEY.

CHAP. I.

A Visit into Yorkshire, in the Year 1759. Preached at Leeds, in the French Language, to the French Prisoners there. Return to London and Norwich in 1760. Account of some Towns round Norwich. Some Particulars of the late pious Miss Jenny Cooper. Singular Event at Hingham.

AS the most merciful and kind Providence of God my Saviour is pleased still to continue me in my earthly pilgrimage, I shall proceed, in this third Edition of my Life, to give the Reader a brief Relation of my course since the year 1758, (which finishes my last account) until this present year 1778. And that it my be to His Glory, and for the profit of every Reader, is my earnest wish, and sincere prayer.

About August, in the year 1759, I left Norwich, on a visit into Yorkshire; and for the space of three months lived at a house near Stanley Lane, a mile from Wakefield. During this season, I exercised myself in

preaching the Gospel, mostly at Wakefield, except as at such times when I visited many neighbouring towns; particularly at Leeds, where I preached sometimes in Mr. Edwards's Chapel, and once there, in the French Language, to the French Prisoners, which I suppose many at Leeds may remember. And a very comfortable time it was to my own soul, finding as much enlargement of mind, and readiness in speech, as ever I did in my native tongue.

At this season I was very intimate with the late Mr. Crookes, a Clergyman at Hunslet, who used to conduct me to Kippax, and many other country towns, encouraging my preaching as much as he could. Sometimes I also visited Rotherham and York; also the late Mr. Ingham's Societies in Lancashire, and particularly at Tadcaster, in this County, where I had uncommon satisfaction in preaching among his people there.

After continuing to preach at Wakefield till the Christmas following, I then went to London, to see my religious friends there; and in January 1760, returned back again to Norwich, where I continued till about August 1761. From thence I went again to London. Since that time I have never been in Norfolk. For which reason, before I proceed in my Narrative, I shall relate some few particulars attending me whilst I sojourned at Norwich, which was (except on occasional excursions) about six years.

It would be tedious to the Reader, was I to relate the continual persecutions I went through in that place. The fury of the mob, set on by many who ought to have known better, made me run frequent hazards of my life. At the same time, the Lord was pleased to own my ministry to great numbers, and made all my troubles light. But I will pass over the particulars of these things. During my chief residence at Norwich, I made frequent visits to all the neighbouring towns, particularly Hemnall, Fornsett, Claxton, Strumshaw, Hingham, Cromer, Yarmouth, &c. &c. preaching the Blessed Gospel to the poor,
with

CORNELIUS CAYLEY. PREF.

with much Comfort and Consolation, and also attended with many crosses and persecutions, as every true Minister of Christ must expect : for the Servant is not above his Master.

Amongst my numerous Acquaintance whilst at Norwich, I there came acquainted with the late truly amiable and pious Miss Jenny Cooper, whose published Life and Letters are known to many. She then lived at Hingham, a Market-town about ten miles from Norwich, where I used frequently to preach, and where she took pleasure to make up one of my Audience. Here let me observe, that though Miss Cooper, for conscience sake, and by reason of some trouble from her family, went into a service at London, and on that account commonly called *Jenny Cooper* ; yet she was in reality a beautiful genteel young Lady, liberally educated, of great delicacy, and enriched with very fine Talents ; wrote a peculiar beautiful hand, and mistress of a stile exceeded by very few ; as her printed Letters plainly demonstrate. I was favoured a good while with her Epistolary Correspondence, as well as with her frequent converse, and her memory I shall ever revere, having seldom met with a more amiable person either in natural or spiritual accomplishments, and all these, cloathed with singular Humility.

I cannot forbear relating in this place, a singular Event that happened one day when I was at Hingham, with Miss Cooper. After having spent part of the day with her, at her own home, we went together to a house, where I was to preach about two o'clock. At that time there was a recruiting party of Soldiers in the town ; and a plot was laid to bring all the Drummers to beat about the house where I was to preach, to prevent me from being heard. A poor old pious woman, who heard of their design, quite spoiled their scheme, and out-plotted them in the following manner : She went to the Public-house where they were assembled, and sat down by the fire-side, without saying any thing. This woman

was known by them all, as a constant hearer of all who came to preach. The Soldiers seeing her there, concluded to follow her when she came away, judging that would be the exact time. This was what the good old woman thought in her own mind; and therefore, for the benefit of me and my congregation, she staid in the house till she knew I must have done. Then she starts up and comes away to the Preaching-house, and the Soldiers and four or five Drummers along with her. Immediately they drew up in a line, and began to drum with great fury. Upon which I came out to them (having finished my preaching, &c.) and told them, to their great confusion, that it was too late, all was over. I could not help smiling to see how chagrined they were at hearing this. Presently they went away with vollies of oaths, &c. and I got rid of them. How easily does the Lord, by the meanest instruments, frequently overturn the plots of the ungodly against His cause and people. The Reader may easily imagine this little Event furnished Miss Cooper and myself, subject-matter for edifying Conversation, as we drank tea together that afternoon. As to this pious young Lady, I shall speak more of her in some following part of my Narrative, and here conclude the present Chapter.

C H A P. II.

Anecdote of John Kemp. History of a pious Lady who died at Norwich. Publishing a Letter to Mr. Potter, a Clegyman, in Answer to a Sermon of his against the Methodists. A Christmas Anthem.

AMONGST my Acquaintance at Norwich, the most extraordinary person I met with, was a poor man whose name was *John Kemp*. He had been the most notorious open sinner in all the City. But the Lord was pleased, under the preaching, to convince him of his dangerous estate. Upon which,
(being

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(being an illiterate man, not able to read or write) he used to go into a pit upon Mussel-Hill, near the town, and there he used to pray this short prayer : *God be merciful to me a sinner !* This he continued about three months, when it pleased God to reveal His Son Jesus Christ to him ; and after that he became one of the most pious exemplary Christians that I ever knew in all my life. He died as he lived, rejoicing in the Lord, after several years spent in continual exemplification of the mind and tempers of Jesus Christ, to the astonishment of all people.

Another of my intimates at Norwich, was a very amiable and pious married Lady, who was uncommonly courageous in the Cause of Christ. Many times she was covered with dirt by the mob, in going to hear the preaching of the Gospel, which she never minded at all. She was young, beautiful, and finely accomplished. A great proficient in Music, and sung exceeding well. Which talents she employed in the praise of her God and Saviour. She died whilst I was at Norwich, and some remarkable particulars happened her a little before, which I think worth communicating to the Reader. One day I went to see her, when she was quite well in health. I found her in an extraordinary heavenly frame of mind. She told me, she was so full of the Love of God, that she could willingly leave the World, her Husband, and Children, to go to Christ. Her Husband had just finished an elegant House to live in. Upon which occasion she said, If God spares my Life, I have a fine Habitation ; but if not, I have a better House in Heaven to go to. More of this Conversation passed between us, when I left her. That afternoon she was taken ill, and in a day or two drew near death, which happened soon after. A little before she died, she rose up in bed, and sung, in the most melodious manner, the following part of a verse, viz.

From Care, and Sin, and Sorrow free,
Give me, O Lord, to find in Thee,
My Everlasting Rest.

Then she laid down again, and presently expired, leaving all about her in pleasing surprise, as well as sorrow. Her Husband, who was very fond of her, felt as a man, and resigned as a Christian. When he buried her, he was desirous to erect a Monument to her Memory, and that her remarkable Words should be recorded upon the Stone. Upon which, he desired me to write her Epitaph, and fill up the Verse so as to inform the World of its particulars. I did. And it is as follows :

The latest Words which e'er she spake,
In tuneful Accents from her brake,

And thus her Soul express'd :

“ From Care, and Sin, and Sorrow free,

“ Give me, O Lord, to find in Thee,

“ My Everlasting Rest !”

This, with her name, age, &c. was engraven upon a stone, and put up in St. Giles's Church, at Norwich, where she was buried, and where it now remains. One more remarkable thing I have to mention about her was : The day I was with her, when she sickened, she told me she dreamed a few nights before, that she was at the Meeting-house, in the Gallery, hearing a Sermon, when she thought she saw an Angel fly round the Place, over the People's Heads, and came to her, and tapped upon her shoulder, and then vanished. She asked me what I thought of this dream. What I answered I forget : But I think the Event explained it very clearly. I doubt not but she went to that Heaven unto which she was summoned. May every Reader give all Diligence to follow her There also.

Before I left this City, I published a Letter in Answer to a Clergyman who printed a Sermon against the Methodists ; his name was *Potter*. I have reason to think the Lord was pleased to bless this little Piece of mine to many ; as the prejudices of several of the higher sort of People were much removed by it.

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In the year 1756, whilst at Norwich, I also composed and printed a CHRISTMAS ANTHEM, which was adapted to a fine piece of Cathethral Music, and sung very well, and frequently, at the Tabernacle where I used to preach. I flatter myself it will not be disagreeable to the Reader to have it in this place. It is as follows :

A N A N T H E M, O N The BIRTH of JESUS CHRIST.

I.

THE Prophets to our Fathers spake,
That God a Peace with Man would make.
By Grace inspir'd, Isaiah's Tongue
Was loos'd, and thus He sweetly sung ;

II.

“ Behold a Virgin shall conceive
“ A CHILD, who for our Woes shall grieve :
“ The Mighty God, the Prince of Peace,
“ Shall cause our Sorrows soon to cease.

III.

“ By LOVE constrain'd, Creation's LORD,
“ Shall take on HIM our flesh and blood ;
“ Who for our Sakes will quit His Sky,
“ And in a Manger meekly lie.

Hallelujah !
[Repeated thrice.]

IV.

Now the bright Morn at last appears,
Which bids us lay aside our fears ;
The promis'd CHILD is born to-day,
Who came to take our sins away.

C H O R U S.

Welcome to Earth the LAMB of GOD !

Single.

to Ea—rth the LAMB of GOD, }

Full.

to Ea—rth the LAMB of GOD, }

With chearful hearts we too will sing, }

Women.

Hosannahs to our GOD and KING.

Hallelujah ! Full.

[Repeated six times.]

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V.

The News to Shepherds first was told,
To whom the Angels did unfold
The gladsome Sound of JESU's Birth,
Who left His Throne to dwell on Earth.

Welcome to Earth, &c.

VI.

See Heavenly Hosts the Place surround!
How sweet their Golden Harps resound!
"To GOD, all Glory, Might, and Praise,
"To Man, Forgiveness, Peace and Grace."

Welcome to Earth, &c.

VII.

O wond'rous Proof of Mercy Free,
Which now in JESU's Face we see!
Who came to wash us from our Stains,
By His own bloody Stripes and Pains.

Welcome to Earth, &c.

VIII.

Come Saints and Angels, let's combine,
With raptur'd Hearts, and Hymns divine;
To shout aloud IMMANUEL's Fame;
Triumphant in His Holy Name.

F U L L C H O R U S.

Let Heaven and Earth resound—AMEN!

Heaven and—Earth resound—AMEN!

Heaven and—Earth resound—AMEN!

Incessant sing, incessant praise

HIS boundless Love—HIS boundless Grace.

Hallelujah!

Repeated seven times.

C H A P. III.

*The Doctrine of CHRIST's IMPUTED RIGHTEOUS-
NESS particular exemplified in the remarkable His-
tory of a Quaker near Norwich.*

WHILST I am giving some Account of my
religious Acquaintance in these parts, I de-
sire to add one more, which I cannot pass over.
It is that of a very extraordinary Quaker, who lived
about

about seven miles from Norwich, and whose religious History, I believe, may be very much for the edification of all my Readers to be acquainted with.

This Person (his name ——— TRUNDELL) had been for a long time esteemed by all people, as well by his own Society as others, for being a very sensible man, and of a particular upright and good Conversation of Life. To the surprise of many persons, he suddenly became a strong and warm Advocate for the Doctrine of JUSTIFICATION, by the IMPUTED RIGHTEOUSNESS of JESUS CHRIST to all that believe. In consequence of this, he took pleasure in attending such places where it was preached; and particularly near his own house. Among others, he attended my ministry there, and prevailed with me frequently to visit him and his family; consisting of himself, wife, and several grown-up children. One day when I was with him, he was speaking with great Joy of the before-mentioned Doctrine, and I learned of him, by what means such a change had been effected in his mind. Upon this occasion he gave an Account, which I shall here relate to the Reader, as nearly and exactly as I can remember he did to me.

“ I was (said he) from very early years, convinced of a Light in my Conscience, prompting me to Good, and checking me for Evil. I endeavoured to obey this Inward Light; and by means thereof, was preserved from immoral deeds, and made to walk soberly, and regularly in my actions. As I grew up in more advanced years, I knew, said he, this Light was the Law of God, which always required Obedience from me more and more. For a long while, this gave me the answer of a Good Conscience, and made me very easy; as I always endeavoured to do what it convinced me was my duty, both in doing Good, and abstaining from Evil. But, said he, after I had gone on in this manner for several years, I came to see the Law was Spiritual, and required a Perfection of Obedience, Inwardly and Outwardly

“wardly too; and that unless I came up to the
 “Standard of Perfect Obedience, I could not be
 “Justified by it. Upon which, I laboured more
 “than ever to reach that mark: But instead of suc-
 “ceeding, I was brought into condemnation: For
 “I saw more and more how I fell short, and that
 “the more I endeavoured, the more I was sensible
 “I could not bring my heart to answer its Demand
 “of Perfect Purity. So that instead of attaining
 “Peace of Conscience, I was by this Law convin-
 “ced that I was a lost sinner, under the Condem-
 “nation and Curse of the Law; which says, *Cur-*
 “*sed is every one that continueth not in ALL THINGS*
 “*which are written in the book of the Law to do them.*
 “—Now (said he) this brought me into very
 “great distress, not knowing how I could get relief.
 “After some time spent in this sorrow, from an at-
 “tentive reading in St. Paul’s Epistle to the Ro-
 “mans, I observed that he spake of the Righteous-
 “ness of God, which is by Faith of Jesus Christ
 “unto, and upon all them that believe. From this
 “and several other passages I came to see, that it
 “was by the Imputation of the Obedience of Jesus
 “Christ, that a sinner was justified, through Faith
 “in the same. This (said the Quaker) just suited
 “my case, and I was made to submit to it; and then
 “I found Peace with God, through Jesus Christ
 “—and ever since, my-soul rejoices in this blessed
 “Truth; and draws me to yield obedience to the
 “law with delight, now I see I am Justified by the
 “Righteousness of Jesus Christ imputed to me.
 “When (added the Quaker) I had found this ex-
 “perience, I endeavoured to make our society sensi-
 “ble of the same; but without success: For they
 “did then, and still much disapprove of me; but I
 “cannot help that; I am obliged to abide by what I
 “have learnt from God, concerning this only way
 “of Justification by the Righteousness of Jesus
 “Christ imputed unto all that believe in Him.”

This, Reader, is the Substance of the Quaker’s
 Relation;

Relation ; and I think it is a noble testimony to the Gospel, and a most excellent confirmation of that scripture, where it is said, that the Law is a School-master to lead us unto Christ, that we might be justified by Faith ; and that Christ is the end of the Law for Righteousness unto every one that believeth. Here is an Account drawn from Experience, and confirmed by scripture, that I think must convince any one not wilfully shutting their eyes, that by the deeds of the Law no flesh can be Justified. And on the other hand, that we are Justified freely by God's Grace, through the Redemption which is in Jesus Christ.

Let me further add concerning this Quaker, that his Life and conversation after this, adorned the Gospel : Pious, honest, and sober. Only he did not lay such a stress as he did before, upon little trifles ; also became christianly chearful and easy in his conversation ; quite free from the sour leaven of the Pharisee, the constant attendant of self-righteousness. And though he still continued to use the Quaker's dress and speech, and remained in the society, yet he kept up a free intimacy with all that loved Christ, and opened his doors to all who preached Salvation by the Blood and Righteousness of Jesus Christ.

I have been the more particular in giving this History, as I think it may be (through God's Blessing) of very great Benefit to all serious minds of every Denomination. And I earnestly entreat the Quakers in particular, to consider very seriously of this remarkable Account ; and accept it as well deserving their deep attention ; and as illustrating the true nature of the Gospel of Jesus Christ, in the greatest plainness and simplicity.

As long as I continued at Norwich, which was till the year 1761, I always kept up my intimacy with this Quaker : whose sober, godly and righteous Life and Conversation, not only endeared him to me, but to all his Acquaintance. And I do not doubt but that if he is yet living, he still goes on to believe
with

with the Heart unto Righteousness, and with his Mouth to make Confession thereof unto Salvation. That all my readers, as well as myself, may be of the happy number who do so likewise, is the earnest and sincere prayer of my heart. AMEN.

Now Moses must to CHRIST give place:
For we are Justify'd by Grace.
'Tis by the Law we learn our sin:
But JESU's Blood alone makes clean.

CHAP. IV.

*A remarkable Event which happened to myself at
Chedgrove.*

NOW, my beloved Reader, I have almost done with my account of Norfolk; but before I quite leave it, I will record here a very extraordinary occurrence which one day befell myself. The particulars take as follow. I was at this time at a village called Claxton, with a Farmer, a dear and pious friend of mine; his name Mr. Samuel Smith, at whose house I frequently preached. One morning, I set out from his house to go to Beccles in Suffolk. Mr. Smith attended me a few miles; and I remember our conversation was very solemn and spiritual. When he left me, I continued to ride on alone, meditating upon heavenly things; when I came to a village called Chedgrove. As I passed by the church, I observed upon the steeple a remarkably large stone cross, which caught my eye only on account of its bulk. As I looked at it, I said to myself—"a Cross, a Cross; it was upon a Cross Christ died for my sins." Immediately, the Holy Spirit of God shone into my soul, and made me see as clear as the Sun in the Sky, that my ever-blessed Saviour and Redeemer, bore all my sins, (I say, all my sins) in His own Body on the Cross, and that by His precious sufferings and Death, He had saved me from

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from hell, and made my eternal Peace with God; and that I was now the object of His unchangeable Love and Delight. Upon this, such a Rapture of Peace and Joy overwhelmed my whole soul, as cannot possibly be expressed by any language whatever. This might be about Ten o'Clock in the forenoon. The Joy continued and encreased in me all day, and at night when I went to bed at *Beccles* it kept me long awake, and remained with me in my sleep. I never had before, nor have I had ever since so remarkable a demonstration of the Holy Ghost concerning full atonement made by Christ's Death for all my sins. It was, as if I had seen it with my eyes, and opened Heaven itself in my inmost soul. Glory, Glory, be to Him for the same. The next day, the brightness of this discovery gradually went away, but left me in great peace and tranquility of Spirit. Since that time I have passed through *Chedgrove*, and looked at the Stone Cross, but without any particular impression, which teaches, that the Spirit of God blows when and where it listeth; and that God can, when he pleases, make the smallest trifles an instrument of Good to the soul of man. Blessed are they who trust in Him! And blessed be his Holy Name for the Gift of His dear Son, who was delivered for our offences, and raised again for our justification.

Let others boast of merit vain
I'll gaze on Jesu's Face,
And pondering well His death and pain,
I'll boast alone of Grace.

C H A P. V.

An extraordinary Answer to Prayer whilst at Norwich.

BEfore I finish my account of Norfolk, I will relate a very remarkable return of prayer, which God most graciously afforded me. It was upon the following occasion.

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It was in the spring time of year, when I was at Norwich; there happened to be at that time, a very long drought and want of rain, insomuch that every thing in the ground was withered and burnt up, and afforded a very melancholy prospect, and the whole country was in distress on this account. One morning I was taking a salutary walk upon Mussel-Hill near the city, when I found a particular spirit of prayer come upon me, and was made to wrestle with God for rain. I was drawn to confess before him the iniquity of mankind, as quite unworthy of any blessing, but at the same time pleaded hard the worth of Christ's sufferings and righteousness for the Children of men, and entreated God for the superior merit thereof, to pardon their iniquity and to bestow rain. I was moreover strongly drawn to supplicate that he would draw them to repentance by His goodness, rather than by judgments, and by giving rain to let them see how merciful He was; after this, I was drawn to look down upon the parched ground, and to hold up its mute supplication with uplifted eyes to God in earnest prayer. Thus I was engaged a long while. At last, I had an inward assurance given me, that my prayer was heard for Christ's sake, and that there would be very soon plenty of rain. I then went home where I lived, and told the people of the house there was much rain coming. They could not believe me: for the sky was quite clear, and not the least appearance of it. However about an hour or two after, the sky thickened, and it began to rain, and continued to do so plentifully for two or three hours. Then the sky cleared up again, and a scorching sun followed. Upon this a Farmer, an intimate friend of mine, said—that this rain would be of no service, unless there was a great deal more: the ground was so very much parched, it hardly affected it. I rebuked him for his murmuring and told him there would be rain enough by and by: for my Faith was made strong as a Rock. To make short of the story; I think it was that forenoon or next morning, the clouds

clouds gathered again, the sky thickened, the wind fell, and it began to rain very hard, and continued so without ceasing for seven or eight hours together; so as to make the whole country swim; this kind supply answered the purpose; every thing revived, and there followed great plenty.

I have, my beloved Readers, been very circumstantial in this account, that God may be glorified and all Believers encouraged to pray. Let any one judge whether I could refrain from being overwhelmed with gratitude to God, and to praise him for such a gracious answer of prayer to me, a poor unworthy creature, who has nothing to plead but His mercy in Christ Jesus; my prayer was His gift, and my Faith for rain was His gift, and you see, my beloved Readers, what was the blessed consequence of it. And more than this, I am persuaded it was sanctified to many people's souls; for so I was led to beg of God, that with the rain, He would also pour down Grace upon the people; that they might have a double blessing. I have thought this Occurrence too remarkable to pass over in silence: of which (though I could enlarge) I will here say no more, than only to desire the Reader to give God all the glory, to whom alone it is most due. And I pray God all may receive instruction, and encouragement from this singular instance of God's goodness to me, whom He has bought with His own blood.

Say, will a Father give his Son a stone,
 Who for some bread doth make his earnest moan?
 Or if a Fish he begs he may receive,
 Say, will his Father him a scorpion give?
 If ye being evil on a child bestow,
 With ready mind all earthly goods below,
 How much more will your Heavenly Father then,
 Bestow His Spirit on the sons of men;
 Who ask this blessing with a humbled mind,
 Conscious, without the spirit, they are blind.

SILENCE. A SOLILOQUY.

HAIL, HOLY SILENCE ! source of rest divine !
 Thy sacred awful charms th' enamour'd Muse,
 With heart-felt joy, shall sing. In Thee repos'd,
 A happy few, who walk in white, obtain
 The solid feeling of substantial peace.

Remote from sin, and wrath, and poignant care,
 In thy cool vale serene, and fragrant shade,
 The Sons of Wisdom, screen'd from hell's alarms,
 Th' unerring voice of Truth attend. Oh, TRUTH !
 Thou balm of every wound ! Thou Perfect GOOD !
 Thou First and Last ! Thou All of heavenly bliss !
 In Silence Thou art known. Of life's fair tree
 Thou art the choicest fruit. What mental peace !
 What spotless joys ! what unimagined rest !
 Are found in Thy exhaustless charming stores,
 To satiate myriads of immortal minds
 Beyond their utmost wish. High-favour'd *John*,
 When Seventh Seal was open'd, with wonder mark
 That SILENCE was in Heav'n. But ah ! what words
 Of men or angels blest, can e'er declare
 What then was felt, in that celestial calm ?
 The radiant brightness of eternal truth
 Then pour'd full tides of beatific joy
 On all the raptur'd throng. True worship, then,
 Was paid to HIM, on throne of white who sat ;
 Before whose face unveil'd, old Heav'n and Earth,
 With utmost speed, did fly. Ah think, my soul,
 How far from Wisdom's golden precepts err
 The noisy crowd, who slight, with proud disdain,
 The solemn joys which Inward Silence yields.
 'Tis here the mind expands ! the noble soul
 Familiar grows with pure celestial things ;
 Which to its high descent, and boundless grasp
 Are all congenial, and which never cloy.

Thrice welcome then, Thou pure Celestial Calm,
 Wherein th' Eternal speaks ! Whose word distills,
 (Soft as the gentle dew on tender flow'rs,
 In atoms fine, of crystal liquid pearl,)
 To cheer the heart, and with its costly balm,
 Dispenses every good. As Night's black shade
 Before the rising sun subsides : As Spring
 Absorbs pale Winter's shiv'ring cold : So GOD'S
 Eternal Word—His own essential Word,
 In Silence heard, all mental pain removes :
 And deeply thro' the ravish'd mind proclaims,
 That his Great Name and Nature ALL IS LOVE.

